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## VOCABULARY

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மனமொழிமாத் தன் பெருமையினைத்  
மனமொழி காட்டிவிடுமீ” —(குறள்)

**MADRAS:**

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## PREFACE.

THIS second part of the Vocabulary I commit to the public with greater feelings of diffidence than I did the first, as the subjects are of great importance and of peculiar difficulty. That such a work is very desirable cannot be denied; and though this attempt is not free from imperfections, yet I trust that its general accuracy will insure for it some degree of appreciation and encouragement.

Under the head of Theological Terms I have not only selected those that are now chiefly in use, but availed myself of the learned remarks on Scripture Terms by Dr. Mill, Professor Wilson, Colonel Vans Kennedy, and C. P. Brown, Esq., on further research we may yet be able to find accurate renderings for most of our Theological words; and it is very desirable, if possible, to observe an uniformity in the Terminology of all our Indian versions of the sacred Scriptures.

There being, to my knowledge, no elementary Treatise on the Religion, Philosophy, and Mythology of the Hindus, for schools and beginners; I have endeavoured, in some small measure, to supply the deficiency in this work. Though it only comprehends the principal terms on these subjects, yet it cost me no little labour and time to compile it. Besides consulting Tamil works, I own my obligation for the matter, to Wilson's Sanscrit Dictionary, his valuable Index and Notes to the Vishnu Purana, and to Colebrooke's writings. I have represented the words (chiefly Sanscrit), first in English and then in Tamil characters; and followed them up by a definition or explanation. Professor Wilson's system of Orthography is adopted, representing Indian terms by Roman Characters. The reader is simply to remember, that this system, originally Sir William Jones's (somewhat different from that of Shakespear and others) gives the vowel sounds a continental and perhaps the true pronunciation. I could have increased the number of terms, and introduced apt quotations and illustrations from various authors; but I was afraid the work would lose its elementary character. If, however, sufficient encouragement is given, this portion of the work itself may be extended into a respectable volume of reference, and be of considerable use to Theological students in this country.

MADRAS,  
1844 April, 1852. }

H. BOWER.

## TERMS RELATING TO CHRISTIAN THEOLOGY.

### கிறிஸ்து வேதசாஸ்திர பதங்கள்.

- Ablution** (*ablutio*, from *ab*, and *luo*, or *lavo*, to wash), ஸ்தானம், குறு  
கீரு.
- Absolution** (from *ab*, and *solvere*, to loose, release), நிவாரணம், விமோச  
னம்.
- Abstinence** (*abstineo*, from ; and *tenere*, to hold), விசதம், தவறு.
- Adoption** (*ad*, and *opto*, to desire, to choose), புத்திராகரணம்.
- Adoration** (*adoro*, to honour, reverence), தமஸ்காரம், அர்ச்சனை.
- Advent** (*ad*, and ; *venio*, to come), ஆகமணம், வருகை.
- Advocate** (*advoco*, to call for, to plead for), காரியக்காரன்.
- Allsufficient** (*sufficere*, and *facio*, to suit, befit), சர்வசம்பூரணர்.
- Almighty, omnipotent** (*omnis*, all ; and *potens*, powerful), சர்வவல்லவன்.
- Altar**\* (*altus*, high), பீடம், பவிபீடம், மேடை.
- Amen** (so be it), ஆமன், அமீன், சத்தியம்.
- Anathema** (*anathema*, to place behind, to separate), புறம்பாக்கல், த  
ள்ளல், சபித்தல்.
- Angel**† (*angelos*, a messenger), தூதன், தேவதூதன்.

\* *Altar* " *Yajna*—*Yajni*.—I prefer this to *Vedi* : just as the early Christians used the word *Evangelion*, in preference to the ordinary words *Evangel* and *Angl*," *Mill*. Wilson sees no objection to *Vedi*, and says that the place of actual immolation is termed *Samītram*.

† *Angel*.—Nine orders or companies of angels or celestials, are enumerated in Roman Catholic books, viz., 1. பத்திசுவரவர்கள், *Seraphim* ; 2. குறுகுதிக்கள், *Cherubim*, endowed with knowledge ; 3. புத்திராகரணர், those who surround the throne of God ; 4. தூதர்களித்தியர், messengers ; 5. சத்தவர்கள், celestial powers ; 6. பகைத்தீர்த்தி, avengers of evil ; 7. பிராந்தியிகள், principalities ; 8. அந்திதூதர்கள், archangels ; 9. தூதர்கள், ministering spirits,

**Anointing, unction** (*ungere*, to anoint with oil), அபிஷேகம்.  
**Annunciation** (*ad*, and *nuncio*, to tell), அறிவித்தல், பிரதித்தல்.  
**Anthem** (*psalms*, to sing), ஞானவித்தலம்.  
**Antichrist** (against Christ), அந்திக்கிறிஸ்து, தெய்வதிகாரிகோழி.  
**Antinomian** (against the moral law), திபாபப்பிரமாணவிரோதி.  
**Antipedobaptist** (against the baptism of infants), தெய்வீகவழிக்  
 ஞானவிரோதி.  
**Antitype** (*anti*, against; and *typos*, a type, pattern), குறிப்புப்பொரு  
 ள், முகவரையாகும்.  
**Apocalypse** (*apokalypso*, to disclose, to cover), revelation, அறிவிப்  
 பாகமம்.  
**Apocrypha** (*apokryphos*, to conceal), தஞ்சுபடிபாகமம்.  
**Apostasy** (*apo*, and *istemi*, to stand, depart from), சமயமதத்தல்,  
 மதப்பிரிவுதல்.  
**Apostle** (*apostello*, to send away), அப்போஸ்தலர், அனுப்பப்பட்ட  
 வர்.  
**Archangel** (chief angel), பிரதானதுதல்.  
**Archbishop** (primate), ஆர்க்கிபிசப், மிகுந்தகங்காணி.  
**Archdeacon** (assistant to the bishop), ஆர்க்கிடீக்கன், கங்காணிக்கு  
 துணைதல்.  
**Arminianism** (opinions of Arminius), அர்மினியன் கொள்கை.  
**Articles of faith**, சமயமார்த்தப்பிரமாணங்கள்.  
**Ascension-day**, ஆசனாநாள், பரத்துக்கேளினதிருநாள்.  
**Ash-Wednesday** (first day in Lent), உபவாசநாட்களில் முதலாம்.  
**Atheism** (*a* and *theos*), தாண்டிகம், உலகாபுதம்.  
**Atonement** (*at one ment*), பாவநிவர்த்தி, உத்தரவாதம்.  
**Attributes of God** (*ad*, and *tribuo*, to divide, bestow), தேவகட்சண  
 வங்கள்.  
**Authenticity** (*authentic*, an author), மெய்ச்சாத்தம், நிச்சயம்.  
**Backsliding** (apostasy), பின்புறத்தல், மருகவிருத்தல்.  
**Bann** (to publish marriage), விவாகஅறிக்கை, குடிசுதல்.  
**Baptism** (*baptizo*, to wash), ஞானவீதனம், நீட்சை.  
**Beatitude** (*beatus*, happy), பாக்கியம், பதவி, பேரீகபம்.

\* *Atonement, expiation, Propitiation, Reconciliation.*—For all these words  
 Mill suggests *Propitiation*. Kennedy objects to it on the ground that it  
 means a *Penance* performed by the individual himself, in order to expiate a sin  
 committed by him, and that it therefore fails to convey the idea of the Christian  
 atonement. Usage, however, is in its favour, and it is made to convey the  
 Christian construction put upon it. The word is not used by any of the old  
 Missionaries. The Syriacs use *Marcus*, a covering.

- Bigotten\*** (generated), பெறு, உதார்த்தம், உதித்தல், செம்பிறிதல்.  
**Belief** (faith), விசுவாசம், நம்பிக்கை, பத்தி.  
**Benediction** (bene, well; and dico, and say, blessing), ஆசீர்வாதம், வாழ்த்து.  
**Benefice** (bene, well; and facio, to make), கொலிவருமானம்.  
**Betrothing** (be, and troth, truth, faith), விவாகப்பொருத்தம், திருமகம் பண்ணுதல்.  
**Bible** (βιβλος, the book, scriptures), வேதாகமம், நூதனாகம்.  
**Bigotry** (illiberal attachment to any opinion), பிடிவாதம், வீண்பத்தி.  
**Bishop** (επισ, over σκοπεω, inspector), கண்காணிப்பார், பீசப்பு.  
**Blasphemy** (βλαπτω to injure; εγω, to speak), தேவதூஷணம், நித்தை.  
**Blessedness** (happiness), பாக்கியம், பேரின்பம், தேவஅருள்.  
**Brethren** (Christians), சகோதரர்.  
**Burial** (interment), பிரேதடக்கம்.  
**Calendar**, தாளட்டவணை, திரிபாங்கம்.  
**Calling** (καλεω, to invite), அழைப்பு, அருள்.  
**Calvinists** (followers of Calvin), கலீவின் கொள்கைக்காரர்.  
**Canon** (κανων, rule), பிரமாணம், கட்டளை.  
**Cardinal** (cardo, a hinge), கந்திரும், ரோமசபையில் ஒரு நெத்தவத்தி யொகடுதல்.  
**Catechism** (κατα, and ηχω, to sound, instruction), ஞானஉபதேசம்.  
**Catechumen** (proselytes), ஞானஉபதேசம்படித்தவர்கள்.  
**Catechist** (vivā voce instructor), உபதேசி.  
**Cathedral** (καθεδρα, a chair), குருபீடம், பிரதானகோவில்.  
**Catholic** (καθολικος, olog, the whole), சாதாரணம், சமுத்திரம்.  
**Celibacy** (celibis, an unmarried person), வீரத்தம்.  
**Cemetery** (from κοιμω, I sleep, a place of repose), கல்லறை, சமாதி.  
**Ceremony** (sacred rite), சடங்கு, விசைப.  
**Chalice** (καλυξ, cup), தங்கஞ்சைப்பாத்திரம்.  
**Chancel** (canonelli, rails), பீடத்தொண்டம்.  
**Chant** (cantō, to sing), காணம், நேதம்.  
**Chapel** (a place of worship), திருக்கோவில், செபவீடு.  
**Charge** (bishop's address), ஞானக்கட்டளை, பிரசங்கம்.  
**Charity** (χαρις, love), அன்பு, இதேகம்.  
**Cherub, cherubim** (an order of angels), கேருபீன், தூதன்.  
**Choir** (cōrus), பாடுவார்கட்டம், பாடுவார்கள்தாணம்.

\* *Bigotten* “γεννηθεν, i. e. of the self-same nature, derived as “Light from Light,” in opposition to *κατα γεννηθεν*.” Mill suggests *John* and *eterna*, உதித்த I think conveys the idea.



Christ (χριστος, anointed; from χρίω, to anoint), **கிறிஸ்து**, அபிஷேகம்பண்ணப்பட்டவர், (the Messiah).

Christening (baptism), **நீராவித்தானம்**.

Christian (a disciple of Christ), **கிறிஸ்தவன்**.

Christianity (the religion of Christ), **கிறிஸ்துமார்த்தம்**.

Christmas (the nativity of Christ), **கிறிஸ்துப்பிறந்ததனுண்டுகை**.

Church (the temple, the members), **தேவாலயம், சபை, சபையார்**.

Churching of women (thanksgiving after child-birth), **பிரசவத்தோத்தரம்**.

Church history, **நிருக்கைபச்சரித்திரம்**.

Church members (communicants, and the baptized), **சபையார்**.

Church yard, **கோவிற்பிரகாரம், சமாதி**.

Church rate, **கோவிலீதம்**.

Church warden, **கோவில்தரிமக்கர்த்தம்**.

Circumcision (circumcido, to cut around), **கண்ணத்து, விழுத்தசேதனம்**.

Clergy, clerk (κληρος, a lot, portion), **குருக்கள், போதகர், வைதிகர்**.

Collect (con and leyo, to gather from the scriptures), **கருக்கமான விண்ணப்பம்**.

Comforter (con and fortis, strong), **தேற்றாவான், குறுதலளிப்போன்**.

Commandment, **கம்பனை, கட்டளை**.

Communion (con and minatio, a threatening), **தேவகோபாதினெடும், பயமுறுத்தல்**.

Commissary (con and mitto, to send), **கண்காணிக்குப்பதிலுள்ளி**.

Common prayer book (liturgy), **பொதுவான செயுத்தம்**.

Communion (fellowship, intercourse), **அன்னியோகாளியம், தந்தகுறை**.

Communion of saints, **பரிசுத்தவான்களுடைய ஐக்கியம்**.

Communion table, **தந்தகுறைமேசை, பீடம்**.

Condignity (con and dignus, worthy, merit), **புண்ணியத்தம்**.

Condemnation, **ஆக்கினத்திரிப்பு, தண்டனை**.

Conference (council), **ஆலோசனைக் கூட்டம்**.

Confession (con and fateor to own), **அறிக்கை**.

Confession of faith, **விகவாச அறிக்கை, or மூலநிதி**.

Confession of sin, **பாவ அறிக்கை, பாவசங்கீர்த்தனம்**.

Confidence (trust), **நம்பிக்கை**.

Confirmation (con and firmo, to make firm), **நிடப்படுத்தல், உறுதிப்படுத்தல்**.

Congregation (con and greg, a herd, gathering together), **சபை, கூட்டம்**.

- Congruity** (*congruo*, to agree or suit), சம்போதிதம், தகுதி.
- Conscience** (*con* and *scio*, to know, the moral sense), மனச்சாட்சி, சிவ  
சாட்சி.
- Consecration** (*con* and *sacro*, from *sacer*, sacred), பிரதிஷ்டை, சம்பு  
சாட்சனம், பருத்தரிவு, தீயேதனம்.
- Consolation** (*comfort*), ஆறுதல், தேற்றம்.
- Consubstantial** (same substance, co-essential), ஏகவஸ்து, ஏகசபாவம்.
- Consubstantiation** (together with the substance of bread and wine),  
ஏகவித்தியவஸ்து, ஏகதன்மை.
- Contrition** (*con* and *tero*, to bruise, to rub), மனத்தாபம், பச்சாதா  
பம்.
- Controversy** (*contra* and *verto*, to turn against, தர்க்கம், வர்க்குவா  
தம்.
- Conversion** (*con* and *verto*, to turn), மனத்திரும்புதல், குணப்படுத்தல்.
- Convert** (one who embraces a new religion), மார்க்கத்தில் அமைந்த  
வன், குணப்பட்டவன்.
- Conviction** (*con* and *vincio*, to subdue), குற்றவுணர்ச்சி, தன்மறிவு.
- Convocation** (*con* and *voco*, to call), சங்கங்கூடுதல்.
- Council** (*concilium*, a deliberative assembly), ஆலோசனைசங்கம்.
- Covenant** (agreement), உடம்படிக்கை.
- Creation\*** (*creo*, *feri*, to do, to make), சிடுவடி, படைப்பு.
- Creed** (I believe, belief), விசுவாசப்பிரமாணம், சமயநித்தாந்தம்.
- Cross** (*crux*), சிலுவை, குருசு.
- Crucifix** (*crux* and *figo*, to fix), பாடுபட்டகுருசு.
- Curate** (*curo*, to take care of), குருசுவை, or பிரதிகுரு.
- Damnation** (condemnation), தரகாக்கினைத்திரிப்பு.
- Deacon** (a minister, a servant), உதவிக்குரு, பரிசாரகன்.
- Decalogue** (*deka*, ten, and *logos*, word or speech), பத்துக்கற்பனை.
- Decree** (*de* and *cerno*, to judge, to divide), தேவநிர்மாணம்.
- Dedication** (*de* and *dico*, to vow, to devote), பிரதிஷ்டை.
- Deism** (belief in natural religion), ஒருத்துவமதம், இயக்கியேதம்.
- Deity** (*deus deus*, God), தெய்வம், கடவுள், சர்வேசுவரன்.
- Demon** (*dæmon*, a spirit, an evil spirit), தேவதை, ஆவேசம், பேய்.
- Depravity** (*pravus*, crooked), பாவத்தன்மை.
- Development** (unwrapping), துதலதோற்றம், துதல விவாதிப்பா  
னம்.
- Devil** (*diabolos*, or calumniator, accuser), பசாசு, பேய், தீயோகன்.

\* Creation.—Mill suggests *Krishal* from the root *Krija* to create, *krishya*,  
(though the idea of creation from nothing is not conveyed by it); and *shramal*  
for fabrication from pre-existent materials. *Saryam* for the creation.

**Devotion** (*de* and *voveto* to vow), பத்தி, தொண்டம், தபோதனம்.  
**Devotion** (religious habit of the mind), தேவபத்தி, வைராக்கியம்.  
**Dignitary** (*dignus* worthy), கௌரவ உத்தியோகம் பெற்ற குருக்கள்.  
**Diocese** (*di* and *oikos*, residence), கங்காணித்தலம், குறிக்கம், குட்டி.

**Diocesan** (the ruler of the diocese), கங்காணி.

**Disciple** (from *disco*, to learn), சீஷன், அடியாள்.

**Discipline** (rule of church government), திருச்சபை, துணை, ஒழுங்கு, கங்குதம்.

**Dispensation** (*pando*, to weigh, move), தேவதுணை, பிரமாணம், திருக்கணபகிட்டுதல்.

**Dissent** (*dis*, apart; and *sensio*, to think), சமயப்பிரிவு.

**Divination** (pretended, foretelling of future events), குறிசொக்கம்.

**Divine** (*divus*, *deus*, a god), தெய்வீகம், தீவியம், குரு, வேதசாஸ்திரி.

**Divine worship**, தேவாசரதனை.

**Divinity** (theology), வேதசாஸ்திரம்.

**Divorce** (*di*, and *vertio*, to turn, separation), விவாகரத்திவு, தொடராறுதல், தஞ்சுதலிக்கட்டு.

**Doctor of Divinity, D. D.** (Professor of Theology), வேதசாஸ்திரி.

**Doctrine** (*docceo*, to teach), உபதேசம், போதகம், கோட்பாடு.

**Dogma, dogmatism** (*dogma*, from *doxa*, to think), மதக்கோட்பாடு, பிடிவாதம், தனிவு.

**Doxology** (*doxa*, praise, glory; *lego*, to speak), கிறித்தோத்தியபதம், மகிமைதம்.

**Duty** (from *deus*, கடன்), கடமை, கருமம்.

**Easter** (saxon, *oster*, to rise), கிறிஸ்து தாதுவியித்தெழுந்தபண்டிகை.

**Ecclesiastic** (*ecclesia*, church), குருக்கள்.

**Economy** (*oikos*, house; and *nomos*, a law), பிரமாணம், ஏற்பாடு, நிர்வாகம்.

**Ecumenical** (*oikoumenē*, the habitable world), சாதாரணம், பொது.

**Elders** (presbyters), சபையினுட்பர், குருக்கள்.

**Election** (*lego*, to choose), தெரித்தொருத்தல், தேய்வதம்.

**Elements** (sacramental bread and wine), தஞ்சுநத்தியலிகள்.

**Ember weeks**, உபவசு தட்கள்.

**Epiphany** (*epi*, and *phanō*, to appear, to shine), கிறிஸ்து வெளிப்படுத்தப்பட்ட திருநாள்.

**Episcopacy** (*episkopos*), கங்காணிவாட்டி.

**Essence** (*esse*, to be), தத்துவம், சத்த, அவரூப, இயக்கி.

**Establishment** (religion connected with the state), அரசுத்தாந்திரச் சேத்தமையம்.

- Eternity (duration without beginning or end), நித்தியம்.  
 Eucharist (ευχαριστια, giving of thanks), திருவிழை.  
 Evangelist (eu, well; and αγγελλω, to announce), விசேஷிகர்.  
 Evidence (proof for the truth of Christianity), வேதவாதனம்.  
 Excommunication (to expel from the church), சபையிலிருந்து தள்ளுதல், விரிவாக்கம்.  
 Exorcism (εξουδω, to bind by oath), உச்சாடனம், பெய்தாத்தம்.  
 Expiation (αφ, and πω, to worship, to atone), பாவநிவாரணம்.  
 Extreme unction, அகலிகைதப்பூசை, அத்தியந்திவைய.  
 Faith\* (πιστις, fida, to trust, belief), விசுவாசம், சிந்தனை, பத்தி, கோட்பாடு.  
 Fall of man, (original sin), ஆசைருமம்.  
 Fanaticism (φαισμορ, to appear, seeing visions), மருக், மதப்பெய்தியம்.  
 Fasting, உபவாசம், வீரதம்.  
 Fathers (ancient writers, successors of the apostles), முற்பிதாக்கர், அப்போஸ்தலருடைய பிள்ளையார்.  
 Fellowship communion, ஐக்கியம்.  
 Flesh† (the sinful part of man), சரீரம், மரணம், மறுவீரம், பாவஞ்ஞம், சித்திசம்பம்.  
 Font (fons, fountain), ஞானநீரானந்தோட்டம்.  
 Forbearance (longsuffering), பொறுமை.  
 Foreknowledge, பூர்வஞானம், முன்னறிதம்.  
 Forgiveness of sin (pardon), பாவமன்னிப்பு.  
 Formula, formulary, சடங்குச்சட்டம், விதி, விசுவாசப்பிழமானம்.  
 Free will (responsibility), சுயாதினம், சித்தம்.  
 Funeral (burial), பிழை அடக்கம்.  
 Future state, மறுமை, பரததி.  
 Genealogy (γενος, race; and λεγος, discourse), வரிசைவரிசை.

\* Faith.—Mill proposes *Śraddhā*. Wilson remarks that *Pratyakṣa* and *Vivakṣa* are simply trust or belief, and that *Śraddhā* is the word for faith as a religious sentiment, and *Bhakti* for religious passion. *விசுவாசம்*, is well understood.

† Flesh.—Mill and Wilson, and Rhénus too, think *Namas* an objectionable word, and suggest *Sarīram*, substituting *body* for *flesh*; but Browne very properly remarks: "The literal word is doubtless as strange to the Indian ear as it was to the ears of the Greeks and Romans; yet we find the apostles did not reject this Hebraism, nor can a translator evade it. Rejecting *Namas* how can we translate *Romans viii. 13*? It is impracticable; and accordingly a literal translation alone will do."

- Gentiles (*gens, nation, race*), வேகத்தார், அந்நூலினர்.  
 Genuineness (*real, true, not spurious*), உத்தமபுருஷிக்மை, உண்மை.  
 Ghost, spirit, ஸ்ரீ, ஸ்ரீவெசம்.  
 Gift (*donation, talent*), கொடை, வரப்பிரசாதம்.  
 God\* (*saxon, good*), தேவன், கடவுள், பராபரன்.  
 Godhead (*saxon, head, state*), தேவதந்தவம்.  
 Godfather (*male sponsor*), ஞானத்தகப்பன்.  
 Godmother (*female sponsor*), ஞானத்தாய்.  
 Godchild, ஞானப்பிள்ளை.  
 Glory (*splendour, felicity of heaven*), மகிமை, புனிதம்.  
 Good Friday (*the day of Christ's death*), பெரிபவென்விதிமுறை, தெ  
 வித மரித்தநாள்.  
 Goodness, தயவு, தன்மை.  
 Good works, தந்திரியைகள்.  
 Gospel (*good tidings*), உலிச்செய்தம், வேதவாத்தியம்.  
 Grace (*favour*), கிருபை, அருள், பிரசாதம்.  
 Grace at meals (*blessing*), அன்னகாலத்திதி.  
 Hades (*the invisible world*), பாதாளம், பிதர்லோகம்.  
 Hallelujah (*praise the Lord*), அமெனாபா, தேவன்மேதாத்தியம்.  
 Happiness (*blessedness*), பாக்கியம், பெரிசுபம்.  
 Heathenism (*heath, a race, a tribe*), அந்நூலினம், அயலத்தி.  
 Heaven (*the world above*), வானம், பரமன்டவம், மேகட்சம்.  
 Hell (*the place of punishment*), and also of departed spirits, தாசம்,  
 பாதாளம், மரித்தோர்விதவம்.  
 Heresy (*from here, to take, to hold*), பதிதம், சமையபேதம், பாஷா  
 ன்டம்.  
 Heretic (*apostate*), பதிதன் வேதப்பிரட்டன்.  
 Heterodoxy (*heteros, another dokos, opinion*), சத்தியவிநோதம், வேத  
 புறமதி.  
 Holiness (*purity or integrity of moral character*), பரிசுத்தம் உத்தமம்.

\* God.—*Deus*. "This word," says Mill, "in any language should be such as in enunciating the proposition, "God is one," *Deus unus* should convey a marked denial of the polytheistic proposition *Dei plures sunt*, one, there are more gods than one." He therefore proposes *Deus*. Wilson adduces instances in which *Deus* is used for the Supreme Being; but proposes *Isouos*—Kennedy suggested *Brakm* and *Pars Brakm*, as having no reference to the idolatry of the Hindus; to which, however, there are insuperable objections, as *Brakm* besides conveying a physical or material idea, is of the neuter gender, and does not admit of the plural number. The Romanists use *சரீர வசுசன்*, which the Protestants also first used and afterwards changed for *பராபரன்*.

Holyday (festival, holiday, a day of rest), திருநாள், வசவு, விதிநாள்.  
Holy Ghost, or Holy Spirit (spiritus sanctus), ஸ்கித்தாஸுவி, "இவ்வி  
சித்தாஸுவித." 1

Holy week, or passion week, பாடுபட்டவாரம்.

Homily (ομιλία, to converse in company), பிரசங்கம்.

Homousian (ομοουσιος, το πατρι, of one substance or essence, with the  
father), எகவஸித.

Homousian (ομοουσιος, of like substance, with the father), சமவஸித.

Hope (desire of, good confidence), நம்பிக்கை.

Hosanna (save I beseech thee), குசங்கு, திரட்சித்தருளுமென்  
கடவுளேதோக்கிச் சொல்லும் புத்தொழி.

Host (hostia, a victim, sacrifice), "கூண்டி" கோமாளபயிர் நற்கரு  
ணப்பண்டம்.

Humanity (belonging to man), மனுஷியம்.

Humility (humus, the earth), மனத்தாடுமை.

Hymn (υμνος, a song), குறாணப்பாட்டு.

Hypocrite (dissembler), மாயமாலன், வஞ்சகன்.

Hypostasis\* (person), தத்துவம், அவஸிதை, ஸூத்தி, புருஷி.

Hypostatical union (υποστασις, the subsistence of two natures in one  
person in Christ), தேவதபாவமும் மனுஷதபாவமும் சேர்த்தவின்பு  
கும் ஏகஸூத்திகம்.

Iconoclasts (εικων, an image; κλαστρος, a breaker), விக்மிகாசகர்க்கள்.

Idolatry (ειδωλον, image; and λατρευω, to worship or serve), விக்மிகா  
ராத்தன்.

Image (imago, representation, idol), பிரதமம், பிம்பம், சொருபம்.

Image worship (idolatry), சொருபவணக்கம்.

Image of God (in which man was created), தேவச்சரபம்.

Immersion (in, and mergo, ■ plunge), குறாணத்தானமுருக்கு.

Immortality (in, and mortalis, from mori, death), சாகசைம், அநிபாமை.

Immutability (in, and mutabilis, from mutare, to change), மாருமை.

Impeccability (in, and pecco, to sin), பாவநிலாவம், நிர்மலம்.

Impiety (ungodliness), அவபத்தி.

Imposition of hands (ordination), அபிதேதாபதயைம், அத்தெத்தம், அபி  
ஷேகம்.

\* Hypostasis.—This term signifying one of the Persons of the mysterious  
Trinity is rendered ஸூத்தி, by some. The word in the Samarit Dictionary is  
made to signify matter, substance, solidity, body, figure, form, definite shape  
or image; and ■ derived from merchi to faint. ■ cannot therefore properly  
represent the three persons in the Godhead, though it may be applied to Christ  
the second person.

- Imposition** (deception), ஏதே, மயக்கம்.  
**Importation** (*in*, and *poto*, to think, to reckon), எண்ணுதல், சாட்டல்.  
**Incarnation** (*in*, and *caro*, flesh), மனுவதவதம்.  
**Incorporeal** (immaterial), அசரீர.  
**Independents** (a sect of Christians), தனிநிலைமக்களார், என்டர்மிடு  
 பெயராக்சேத்த நினைதவர்கள்.  
**Indulgence** (remission of sins granted by Romanists), பாவநிவர்ப்பு  
 புத்தி.  
**Indwelling** (of God in Christ, and the Holy Spirit in us), அகத்துறை  
 வு, மனுவதவதம்.  
**Infallibility** (exemption from error), தவருமை, தப்பிக்காமை.  
**Infidelity** (want of belief, rejection of Christianity), அநிசுவாதம்.  
**Influence divine** (the operation of God upon the mind), ஏவுதல்.  
**Inspiration** (*in*, and *spiro*, to breathe), தேவாவிலிருந்து ஏவுதல், அருள்.  
**Intercession** (*inter*, and *cedo*, to move or pass between), மத்தியஸ்தம்.  
**Integrity** (of the books of scripture), பகுதிசுமை, முழுமை, உண்மை.  
**Intermediate state** (condition of the soul between death and the re-  
 surrection, மத்தியபவதம்.  
**Interpretation** (explanation of the sense of scripture), விபாக்கியாவம்,  
 உரை.  
**Invisible** (that cannot be seen), அருபம், அதரிசுவம்.  
**Invocation** (*in*, and *voco*, to call, to pray), விண்ணப்பம், நடவுக்கவாழ்த்தல்.  
**Jehovah** (*Jah*, the essence, and *hovah*, existing, the eternal), பெரே  
 வர், உயம்பு, தப்பாள்.  
**Jesus** (Jehovah the Saviour), இயேசுசார்.  
**Jubilee** (a public festivity), பண்டுகை, கொண்டாட்டம்.  
**Judgment** (the final trial of man), தீயாவத்திப்பு, தண்டனை.  
**Justice of God**, தேவநீதி.  
**Justification** (declaring righteous), தீயாவதென்கென்கெனப்படுத்தல்,  
 பாவநிவர்ப்பு.  
**Justification by faith**, விசுவாசத்தாக தீய விசுவாசப்பயகு இயமென்க  
 படுத்தல்.  
**Keys** (power of the), குருக்கள் அநிசுவம்.  
**Kingdom of heaven, or kingdom of God**, திருச்சுமை, வானவாசியம்.  
**Kirk** (*kyrieion*, the Lord's house), கோவில், தேவாலயம்.  
**Lafy** (*laos*, the people), சைபவார், சைக்கள்.

\* "Justice—is goodness directed by wisdom."—*Stillington*.

† Justification—(making just or righteous). Mill suggests *Yathirithirithi*, or *Myathirithi*, Nam. Wilson proposes *Sudhik*, and *Sudhik*. The Malayan  
 Syrians use *Nidikeranem*, and *Panyam*.

- Lamb\* of God** (the Saviour of the world), *செய்யுட்குடிகுட்டி*, *பா*  
*வம்போக்குட்பாவிவானககக திரகசக*.
- Law** (a proscribed rule of action), *பிரமாணம்*, *கேதம்*.  
**Moral law** (the decalogue), *செய்க்கைப்பிரமாணம்*.  
**Ceremonial law** (ritual of the old Testament), *சடங்குப்பிரமாணம்*.  
**Judicial or civil law**, *திசு*, *கேசப்பிரமாணம்*.
- Lecturē** (*lego*, to read), *பிரசேகம்*.
- Lent** (saxon, *lencen*, spring, fast), *தபசுநாட்கம்*, *நா தபசுநாட்கம்பலா*  
*சம்*.
- Lesson** (*lootio*, from *lego*, to read), *கேள்விக்ஷா* *கிசைப்படுக* *கேதபா*  
*டங்கள்*.
- Letters of orders** (ordination document), *பட்டப்பத்திரம்*.
- Life eternal**, *தித்திபவன்*, *மேரட்சம்*.
- Litany** (*λειτουργία*, supplication), *சமூதாயவிண்ணப்பம்*, *பிரசுத்திர*.
- Liturgy** (*λειτουργία*, from *λειτος*, public; and *εργον*, work), *கேவசுதிர*  
*முறைமை*.
- Logos†** (*λογος*, word, revealer, or declarer of the Divine Will), *வாக்க*  
*வெ*, *தாது*.

\* *Lamb*—"The Sanscrit has no word for a Lamb" (nor has the Tamil)  
 "though it has for the calf, and for the young of many other animals." Mill  
 proposes *Tagniyamaisaka*, i. e. sacrificial lamb. Wilson suggests *Yasamaka*  
 a young sheep.

† *Logos*—"The co-essential word, who was in the beginning with God, be-  
 ing the expressed Power, and Wisdom, of the Father, in the creation of the  
 Universe, and in all manifestations of Divinity to man. In other words, the  
 second person of the sacred undivided Trinity, who appeared to the Patriarchs,  
 and (in the person of Jesus Christ was 'made flesh and dwelt among us.'  
 For this term expressive of the highest mysteries of our faith (to which many  
 things in the Hindu Philosophic Theology, particularly in the Purva Mimamsa  
 seem to refer), I can only here propose some words. 1. *Padam*, *Verbum*. 2.  
*Vak* *Ver*. 3. *Vaizā* (which is masculine like *λογος*, and partakes of its in-  
 tellectual signification). 4. *Buddhi*, Wisdom, *σοφία*, 1 Cor. i. 24. Prov. viii. 22.  
 The derivation of this *Buddhi*, as the first born from the Divine essence in the  
 Sankhya Cosmogony, would make this an appropriate word, but that ■ may  
 be considered unsafe in matters of this nature, to render St. John's term  
 by any other than that by which the word of God in its more earthly meaning  
 is designated. I therefore think that *Subhas* (*சுபகம்*), is better than all."—*Mill*  
 "Vak though the best word is objectionable as being of the feminine gender,  
 involving possibly some idea of a *Sakti* (energy), of the Deity."—*Wilson*. The  
 Hindu opinion is that when God, willed creation, he first pronounced the  
 word *om*, by the efficacy of which the Universe was formed. This mystic word  
 is called *Pranava*.



- Lord (Jehovah), கர்த்தர், குருடவன், தாதர்.  
 Lord's day (Christian sabbath), கர்த்தருடையநாள், குவவுநாள்.  
 Lord's prayer (prayer, taught by Christ), கர்த்தருடையபொம், பசம  
 ன்டமத்திசம்.  
 Lord's supper (sacrament of the Eucharist), கர்த்தருடைய இராய்  
 பொசைம்.  
 Lord's table (sacramental table, communion), கர்த்தருடையபத்தி.  
 Love (an affection of the mind), அன்பு, மெசைம்.  
 Love feast (agape), அன்பிசுவிருத்தி.  
 Lutherans (the followers of Luther's opinions), லூத்தரிக் சபையார்.  
 Man of sin (antichrist), சேட்டிக் மகன், சத்தியகிரோதி.  
 Manifestation of God, தேவனாட்சி, பிரசன்னம், அருள்.  
 Marriage (mas, maris, male, a man), விவாகம், கலியாணம்.  
 Martyr (μαρτυρ, a witness), சத்தியனாட்சி, இரத்தனாட்சி.  
 Mass (missa, from mitto, to dismiss), சேசமசைப் மெசுபுந்புசை.  
 Materialists (materialis, matter), கோனாயுதர், தவைதாள்.  
 Matins (prayers offered in the morning), காலை சூராதனை.  
 Matrimony (mater, a mother), விவாகம், கலியாணம்.  
 Means of grace, மெருடயிசு சத்தனங்கள்.  
 Mediator (in medio, one who comes in the midst), மத்தியஸ்தி.  
 Member (one who belongs to the church), அங்கம்.  
 Merit (merito, to earn or desire), புண்ணியம், அறம்.  
 Merits of Christ (satisfaction of Christ), மெரிதுவிக் உத்தரவாதபுண்  
 னியம்.  
 Mercy (pity), இரக்கம், மெருடய.  
 Messiah (anointed, Christ), மெசியா, மெசியை.  
 Methodists (Wesleyans), வெஸிலியக் சபையார்.  
 Metropolitan (μετρος, mother; πολις, city), மெத்திராபுலி, பங்காசத்தி  
 ககங்காமி.  
 Militant church, பூமியித் பொசாசுமெ சபை.  
 Millenium (the thousand year's reign of Christ), சகஸ்திராண்டு.  
 Minister (chief servant), தேவனுழியக்காசகர், குரு, பொதாசர்.  
 Ministry, குருத்தலம், தேவனுழியம்.  
 Mission (mitto, to send), மிசியோசர், சபை, சங்கம்.  
 Missionary (one sent), மிசியேரி, குரு, பொதாசர்.  
 Miracles (miror, to wonder), அந்புதம், தேவசெத்தி.  
 Mitre (a crown), கங்காமி மீட்டம், தொப்பி.  
 Monastery (monos, sole, separate), சங்கலிபாமிடம்.  
 Morals (mos, moris, manner), தடுவொழுக்கம்.

- Mystery (μυστήριον, a revealed secret), பகைநிதிரைமிகம்.  
 Mysticisim (μυστικός, obscure, hid, secret), மருகம்.  
 Mythology (μῦθος, fable; λόγος, discourse), புராணமிகம், கையிடுகைந  
 Nature\* (nascor, to be born or produced), திபக்புகைத, கபகவம், பிசமிரு.  
 Natural Religion, திபககேதம்.  
 Nave (the middle of a church), கோலிக் மத்தி.  
 Neighbour (a fellow being), பிதக, அடுத்தவக, அவகை.  
 Neology (νέος, new λόγος, word), அநைபோதம்.  
 Nunnery (a cloister for females), தங்க்பெண்மடம்.  
 Oath (a solemn affirmation), ஆதன.  
 Oblation (offering), கோகிக, காககிகை.  
 Obligation (ob and ligo to bind), கடமை, பெககப்ப.  
 Omnipotent (almighty), கோகககை.  
 Omnipresent, கோகககககக.  
 Omniscient, கோககககக.  
 Oneness (of the Son with the Father, and the Holy Ghost), கோகக  
 வம், ஒருமை.  
 Only begotten† (Son of God), ஒருகோபெருககககக, கோககக.  
 Orders, holy (ministerial office), குருபட்டம்.  
 Ordinances (institutions of Divine authority), கோததபமககக, கட்ட  
 ககக.  
 Ordination‡ (act of conferring holy orders), அபிகோகக, பகட்டம்.  
 Original sin, கோககபகக, பூகககக.  
 Orthodoxy (rightness of opinion in matters of religion), கோததபகக  
 ததக, கபகககததக.  
 Palm Sunday, குருததககக பகககக.  
 Pantheism (πᾶν, all, and θεός, god), அத்தகைவதம், கோதகததம்.  
 Parable (παραβέλλω, to compare), உகமை, உபகககக.  
 Paraclets (advocate, comforter), கோததககககக.  
 Paradise (the garden of Eden, bliss, heaven), பககக, பகக, கோகக  
 கோ.  
 Pardon (per, and dono, to give), மககககக.

\* *Nature*.—Mill is at a loss for a term to express *nature*, absolutely, Kennedy suggested *Prakriti*. Human nature and Divine nature Mill expresses by *Manuhayatum*, and *Devayatom*. Wilson suggests *Sambhava*.

† *Only Begotten*.—Mill suggests *Eos*, or *Eon*, *matram*, or *advitya*. Wilson adduces the following passage: *Devayata, Suta ata, so, advitrya*. "The son of God one only without a second."

‡ *Ordination*.—*Eand, opin, nayanam*, i. e. imposition of hands. The Syrians use *pattam*, பட்டம்.

Parson (clergyman), பரிசே, குரு.

Party spirit, பட்சபாதம்.

Paschal (belonging to the passover, Easter), பாஸ்காபண்டுகை.

Passion week (the last week in Lent), பாஸ்காபண்டுகை.

Passover (the greatest of the Jewish festivals), பாஸ்காபண்டுகை.

Pastor (pascō, to feed, shepherd), மேதப்பர், குரு.

Patience (patior, to suffer,) பொறுமை.

Paten (patina, plate), தங்குறைத்தட்டி.

Patriarch (chief father, ruler of the church), கோத்திரபிதா, சிசோந்திரகுரு.

Patriarchate, சைபத்திரைகுருத்தம்.

Peace (tranquillity, heavenly rest), சமாந்தனம், அமைதி.

Penance (to suffer pain, repentance), தவும், நோன்பு, பச்சாதாபம்.

Pentateuch (five books of Moses), பஞ்சசகமம்.

Pentecost (Whit-sunday), ஆம்பதாநாபண்டுகை, பரிசுத்த ஆவியின் பண்டுகை.

Perfection (completion, purity), சம்பூர்ணம், பூர்ணசர்க்குணம்.

Persecution (per, and sequor, to pursue), அடைப்படுத்தல்.

Person\* (per, through or by and sonus, a sound), ஒருவர், மூர்த்தி, தன்மை, புருஷன்.

Perseverance (to hold on), கடைப்பிடித்தல், உறுதி, ஊக்கம்.

Pew (a seat in church), கோலிசாசனம்.

Pharisees (separatists), பரிசேயர், பூதசமயப்பிரிவு.

Piety (godliness), தேவபத்தி.

Pilgrimage (to wander), யாத்திரை, விதவதரிசனம்.

Polyglot (Bible printed in several languages), பல்பாஷைபேதாசகமம்.

Polytheism (plurality of gods), பலதேவபத்தி, அநூஞானம்.

Pope (pater, father), டாப்பர், கோமசைபத்திரைவர்.

Porch (gate of a church), வசல்கமண்டபம்.

Praise (glorifying God), அறி, புகழ்.

Prayer (the offering of our desires to God), செபம், வேண்டுகல், பிரார்த்தனை.

\* *Person*.—A difficult word to be rendered into any of the Indian languages. The Romanists and the Tranquebar Missionaries rendered it ஆன், i. e. a man, a servant, a messenger, &c., but in the last revision of the Athanasian Creed the word is very properly put out. It is probable that the Latin fathers in using this word *Personae*, had nearly the same views with which the Greek Theologians adopted the word *Hypostases*, which seems calculated to express, that which stands under (is the subject of attributes). The true doctrine is, that there are neither three gods, nor three parts of one god; but a *Trinus Deus* consisting of three *Persons*, each possessing some species of relative distinction.

Preaching (proclaiming the gospel), பிரசங்கித்தல்.

Predetermination (to determine before hand), முன்னியமல், முன்புதிரு  
திப்பு.

Prelate (Bishop), கங்காணி, அதிகாரத்தலைவர்.

Presbyter (Elder), கங்காணிகளுக்கும், தலைவர், குரு.

Presbyterians, குப்பிராந்தலத்தம்புதிருமைபவர்கள்.

Priest (a Presbyter), குரு, பேரந்தவர், குராரியவர்.

Primate (Archbishop), பிரதானகங்காணி.

Private judgment (the liberty of responsible beings for interpreting the scriptures), பொதுப்புக்காலியெனக்கொடியும் வேதவிபரக்கியர  
னம்.

Procession (coming forth of the Holy Ghost from the Father and the Son), பேராகுறம், உதித்தல்.

Prophecy (to foretell), தீர்க்கதரிசனம், முன்னறிவித்தல்.

Prophet (one who foretells), தீர்க்கதரிசி, கிஷி, குரானி.

Propitiation (conciliation; to appease one offended and render him favourable), பாவநிவர்த்தி, பிராயச்சித்தம் (மெருபாசனம்).

Proselyte (convert), புதுமார்த்தந்தர அநுசரித்தவர்.

Protestant (a member of the reformed church), சத்தியவாதி, பாப்பு  
மதவிநோதி.

Providence (providens, to see before), தேவபிரகாமிப்பு.

Psalms (சங்கீதப்புத்தகம்).

Psalter (church service), கருக்கமான செபப்புத்தகம்.

Pulpit (sermon desk), பிரசங்காசனம்.

Purgatory (*purgo*, to purge, purify), உத்திரிக்கிறதெனம்.

Quietness (tranquillity), அமரிகை, அடக்கம், மயனம்.

Rationalism (religion dictated by human reason), கையுத்திமதம், சரீ  
ரூசகம்.

Reader (an itinerant catechist), லீடர், வேதத்தந்தைக்களுக்குவாசி  
க்கிறவர்.

Reading desk (prayer desk), வாசிப்பாசனம்.

Reconciliation (to call back into union), குப்பிராந்தலம்.

Rectitude (*rectus*, right, straight), நேரி, நேர்க்கும.

Redeemer (*redem*, to purchase), லீட்பர்.

Redemption (buying back), லீட்பு.

Reformation (remodelling, reconstructing), சீர்திருத்தப்படுத்தித்தல்.

Regeneration\* (reproduction), மறுசெனம், குணப்படுத்தல்.

\* \* *Regeneration*.—Mill proposes *Anagennamen*, or *Pratigenna*, and in Matt. xvii.  
28, *Pratigenna*.

Relic (that which is left), *அதீதபெதிருபல்பம்*.

Religion (binding, obligation), *வேதம், சமயம், மார்ச்சம்*.

Natural religion, *இயல்வேதம்*.

Revealed religion, *அருள்வேதம்*.

Remission (to stand back, pardon), *மன்னிப்பு, பாவவிமோசனம்*.

Renewal (renovation), *புதிப்படுத்தல் நெய்தல்*.

Repentance\* (change, regret of mind), *மனத்தொய்வு, மனத்திருப்புதல்*.

Reprobation (disapproved), *செய்தல், பதிலம், தஞ்சுபடியான சாபம்*.

Reserve in teaching (suppression of truth), *சத்தியமறைப்பு*.

Responses (answers, short sentences, used by the people in Divine worship), *ஆராதனையில் சனங்களுக்கும் சொல்லப்படும் மறுமொழி வாக்கியங்கள்*.

Resurrection (*re*, and *surgo*, to rise), *உயிர்த்தெழுதல், உத்தானம்*.

Revelation (*revelo*, to unveil, discovery), *அறிவிப்பு, காட்சி, வேதம்*.

Reverend (clergyman's title), *சங்கை பொருத்திய என்னும் குருக்கள் குக்குரிய வக்கனம், பட்டம்*.

Reward (recompense), *பலன், சம்பரவனை*.

Righteousness of Christ (*δικαιοσύνη*, the cause of our justification), *இறியுறுவித் தீதி, உத்தரவாரதபுண்ணியம்*.

Rite, ritual (Sanskrit, *Riti*, service), *சடங்கு, ஆராதனைப்பிரமாணம்*.

Rosary (a string of beads), *செபமாலை*.

Rubrics (rules for Divine service), *ஆராதனைச்சட்டங்கள்*.

Rule of faith (the holy scriptures), *விசுவாசப்பிரமாணம், வேதநூல்*.

Sabbath (resting day), *ஞாயந்தரம்*.

Sacrament† (oath, pledge, special means of grace) *வேததிடமம், சமயக்கூடம்*.

Sacrifice‡ (*sacer*, sacred, and *facio*, to make, to immolate), *பலி, யாசம்*.

\* *Repentance*.—Mill proposes *Anutapa*, and *Vipratishara*, and objects to *Pachuthya*, (பச்சுதயம்); but Wilson recommends it; and it is commonly used by the Romanists.

† *Sacrament*.—Mill suggests *Pratijna*, and that *Pratyaya carini* would answer in the definition of a sacrament. Wilson proposes *Samuscara*, among the Hindu *Samuscara-kina*, is an excommunicated person. For Baptism the terms *Jala*, *Samacara*, *Jala Bhishacca*, one proposed. For the Lord's Supper. *Prabhu Bhayanam*, is objected, as meaning "the eating of the Lord." Mill proposes *Prabhu-geya Bhayanam*. Wilson suggests *Yajnam*, also *Samsparanam*. Kennedy suggests the use of the original Greek. The Syrians use the word *Korban*.

‡ *Sacrifice* — (*Yajna*), *Yajna*; and *Ona*, for burnt offering.—Mill. Wilson suggests *Yagn* (யாகம்), which comprehend four kinds. *Procedam*, is consecrated food. *Puja*, and *Balipuja*, are used by the Syrian.

- Sacrilege (*sacer*, sacred, and *lego*, to take), திருவிடுதலாக்கல்.  
 Saint (*sanctus*, holy, set apart), பரிசுத்தவான், தூயவன்.  
 Salvation (*salvo*, to save, deliverance from evil), திருவிடுதல், தீயவையிலிருந்து  
 தப்பல், முத்தி.  
 Sanctification\* (*sanctus*, holy, and *facio*, to make), பரிசுத்தமாக்குதல்,  
 சுத்திப்பாக்கல்.  
 Sanctuary (a sacred place, temple), பரிசுத்தஸ்தலம், தோவாளயம்.  
 Satan (adversary, devil), சாத்தான், பகை.  
 Satisfaction (*satis*, enough, and *facio*, to make), நிரூபித்தல், உத்தரவாதம்.  
 Saviour (Jesus Christ, the deliverer from sin), திருவிடுதலாக்கர்.  
 Scepticism (doubting, unbelief), அலிசுவாசம், சந்தேகம்.  
 Schism† (from *σχίζω*, ■ divide), பிரிவினை, சமயப்பேதம்.  
 Schismatic (separatist), பிரிவினாக்காரன், சமயப்பேதி.  
 Scripture (from *scripto*, to write), வேதவாக்கியம், வேதாட்சரம்.  
 Sect (*seco*, to cut off, to separate), பிரிவு, சமயம்.  
 See (seat of a Bishop, diocese), கங்காணியாட்சி.  
 Self-existent (Jehovah), சுயம்பு, நித்தியர்.  
 Septuagint (Greek version made by 70 interpreters), செப்துவஜித்த,  
 இசுரேலியேதாசமம்.  
 Seraph (an angel of the highest order), செராபீம், தேவதுதல்.  
 Sermon (*sermo*, speech), பிரசங்கம்.  
 Service of the Church (worship), தேவாசரதனை.  
 Sexton (*sacristan*, a Church servant), கோவிக்பிள்வன், கங்கிதில்தான்.  
 Shechinah (visible glory, a symbol of the Divine presence), தேவ  
 மகிமை, சுயம்பிரகாசகாட்சி.  
 Sin (transgression of God's law), பாவம், தீயதம், தவறு.  
 Original sin, சம்மபாவம்.  
 Actual sin, கருமபாவம்.  
 Sinner (transgressor, violator), பாவி, துரோகி.  
 Society (union, association), சங்கம், கூட்டம்.  
 Son of God‡ (Christ the second person, in the Holy Trinity), தேவ  
 குமாரன், சதன், புத்திரன்.

\* Sanctification.—Mill suggests *Suddhi*, and *Panyakriti*; and Wilson *Pavitrana*, or *Pavitrayan*.

† Schism.—Wilson proposes *Sampradayak*, which the Hindus employ to signify distinctions amongst themselves, which do not depart from the essentials of the faith—(Denomination).

‡ Son of God.—Mill proposes *Deoputra*, and Wilson *Devanula*. The latter objects to *Putra* etymologically, as it implies one who redeems his father from that hell to which the childless are condemned. தேவசதன், ■ decidedly the best.

Sonship (filiation), குமாரத்தனம், குதந்தனம்.

Soul (the spiritual, rational, and immortal substance in man), ஆத்ம  
மா.

Spirit (*spiro*, to breathe, to blow), ஆவி, உயிர், மூலம், ஆதிமம்.

Holy Spirit (the third person in the Holy Trinity), பரிசுத்த ஆவி.

Spirituality (holy affections), பரிசுத்த சிந்தை.

Sponsors (sureties), பிணையாளிகள், ஞானத்தாபதகப்பன்மாள்.

Substance (*sub*, and *sto*, to stand, essence, nature), சுபாவம், தத்துவம்.

Substitution (vicarious sacrifice of priest), ஸது, பிணை.

Succession (transmission of the ministerial office), பரம்பரை, வரிசை.

Supererogation (to do more than duty requires), மிச்சப்பண்ணிய இரி  
வை.

Supremacy (highest station of power), மேலான அதிகாரம்.

Surplice (a clergyman's white garment), குருக்களுடைய வெள்ளை  
கூடு.

Surrogate (one delegated to grant licenses, &c.), காரியகாரர்.

Symbol (*sym*, with, and *ballō*, to throw, a sign, an abstract), குறிப்பு  
அடைபாசம்.

Synagogue (a congregation, a prayer house), சேபகுடியம்.

Synod (a meeting of Ecclesiastics), குருக்கள் சங்கம்.

Tabernacle (a place of worship), உடாசம், தேவாலயம்.

Teacher (Minister), போதகர், குரு, உபாந்தி.

Temple\* (a place of worship), தேவாலயம், கோவில்.

Temperance (moderation), இக்கையடக்கம்.

Temptation (*teno*, *ruo*, to strain, urge, press), கோதனை, பரிட்சை.

Test (oath, trial), கோதனை, பரிட்சை.

Testament (*testor*, to make a will, covenant), ஏற்பாடு, உடன்படிக்கை.

Old Testament, பழைய ஏற்பாடு.

New Testament, புதிய ஏற்பாடு.

Testimonial (certificate), சான்றிதழ் பத்திரம்.

Text (a verse or passage of Scripture), வேதவாக்கியம், மூலவாக்கியம்.

Thanksgiving (expression of gratitude), அநிசேஷத்தம், நன்றிகூறல்.

Theocracy (*theo*, God; *cracy*, power, government of God), தேவாரசை.

Theology (Divinity), வேதசாஸ்திரம்.

Title to orders, குருப்படிப்பத்திரம்.

Tradition (*trado*, to deliver), பரம்பரை, உபதேசம்.

\* A Mahomedan mosque is called பஸீ, or பஸீயாசம். The same term is applied to the Syrian temples.

- Transept (division of a church, forming the arms of a cross), **சிறகை**  
*வாழியின் கோலின் இருபுறத்திலுள்ளவான்போதுள் அதுதான்.*
- Transubstantiation (the Romish doctrine of the real material change  
 of the elements), **வஸ்துமாறுதல், தேவவசைதம்.**
- Trinity (the union of three persons in the godhead), **திரித்துவம்.\***
- Trinity in Unity (the Triune God), **திரிபேதத்துவம்.**
- Trust (confidence, reliance), **நம்பிக்கை.**
- Truth (God's revealed will), **சத்தியம், வேதம்.**
- Type (an image or representation), **அங்கடபாசம், குறிப்பு.**
- Unitarians (a title assumed by Socinians), **ஒருத்துவமார்த்தத்தவர்.**
- Unction (*ungo*, to anoint, Divine Grace), **தேவப்பிரசாதம்.**
- Extreme unction, **அவசரத்து பூசுதல்.**
- Universal (catholic), **சாரதானம், பொது.**
- Versions (of the Bible), **வேதமொழிபெயர்ப்பு, திருப்புதல்.**
- Vicar (incumbent, a clergyman), **ஒருகுரு.**
- Vicarious sacrifice (substitution), **பிரதிபலி, இயிசுதுவியிப்புண்ணியபலி.**
- Virtue† (*virtus*, strength), **அறம், பலம், தீர்மம், சத்தியம், புண்ணியம்,**  
**செருமை.**
- Vision (supernatural appearance), **காட்சி, தரிசனம்.**
- Visitation (inspection of a Bishop), **கண்காணிவிசாரிப்பு.**
- Vulgate (Romish Latin Bible), **கோமசபையின் வத்தின் பைதாகமம்.**
- Whitsunday (Pentecost), **பரிசுத்தஆவின் பண்டிகை.**
- Will of God, **தேவவித்தம், திருவுணம், வேதம்.**
- Word, (*logos*), **வார்த்தை, நாதம்.**
- Works (external performances distinct from graces, moral duties), **செயல்கள், கருமம்.**
- Good works, **தத்தியைகள், புண்ணியவிடையகள்.**
- Theological works, **வேதசாஸ்திரங்கள், நூன்நூல்கள்.**
- Worship (adoration, religious service), **ஆராதினை, அர்த்தனை, தமனி**  
**காசம்.**
- Zeal (passionate ardour), **பத்திகைவாடினியம், பிரதிபலி.**

\* Trinity, also முழுத்துவம்.

† Virtue.—“Truth and Virtue are twin-born sisters, with only a minute of distinction, truth being speculative virtue, and virtue practical truth.”—*Wadburton*.



## PRINCIPAL TERMS RELATING TO THE RELIGION, PHILOSOPHY, AND MYTHOLOGY OF THE HINDUS.

**Abhāva**, அபாவம், privation, *Bhāva*, and *abhāva* are positive and negative arrangements.

**Abhavadāna**, அபவாதம், that which asserts *Brahm* to be true, and the universe to be false, பிசம்பெய் பிசபஞ்சம்பெய்க்பத.

**Abhimāna**, அபிமானம்,\* = the peculiar and appropriate function of *anantarakā*, which is self-conviction; a belief that, in perception and meditation, *I* am concerned, and the objects of sense concern me; in short that *I am*." *Olebrooke's Essays* II. 242. See *Ahankara*.

**Abhyantāra**, அப்யந்தாரம், internal objects, opposite of *bāhya*, external objects (in the Bouddha system).

**Abishōka**, அபிஷேகம்?, inauguration; the bathing or consecration of an idol, or of a Prince at his inauguration (used for Baptism and ordination).

**Achāra**, அச்சாரம், usage of caste and order.

**Achāri**, அச்சாரி, a title given to learned Brahmins, and especially of the *Vaishnavas* sect. It is assumed also by the tribe of artisans (யஞ்சாரர்).

**Adharma**, அதர்மம், vice, demerit; the opposite of *Dharma*, தர்மம், virtue, merit.

The Jains affirm that *Adharma*, is a particular substance pervading the world, and causing the soul's continuance with the body, as *Dharma*, on the contrary causes the soul's ascent.

**A'dhi**, ஆதி, The beginning: the Great First cause, அகாலவந்தந்திருமுதம்பெருங்.

**A'dhi-atma**, அதி ஆத்மன், overruling spirit.

**A'dhi-bhuta**, ஆதிபூதம், primeval element. "He who ruleth over created beings."—*Gita*.

**A'dhi-dēva**, ஆதிதேவன், "*Purusha*, superior to fate—Vital soul."—See *Atma*.

**Adhi-kāri**, அதிசாரி, = a person who with the practise of worldly affairs professes also the tenets of Vedantism," a competent or qualified person.

\* அபிமானம், also means great honor whence அபிமானமுந்தந்தி, an honorary son, and inferior kind of adoption not recognised by the Law.



**A'dhi-parusha**, அடிபுருஷர், the supreme spirit.

**Aditi**, அதிதி, one of the wives of Kasyapa, and the mother of the Gods and Suras. Her offspring are called *Adityas*.

**Adreya** அதிநிலை, the invisible.

**Adwaita**, அநிவாதம், non-duality; or unity of God and all his emanations (creation). The creatures we see are the creator himself under so many forms or modifications. *சைத்தந்தியைப் பற்றிச் சைத்தந்தியைப்பற்றியே வந்தது, Spinarism*. The Smarts Brahmins, and all Vedantists, the followers of Sankaracharya are Adwaitas. Professor Wilson, in his two Lectures, remarks, that "the very hypotheses of an adwaita theory indicates the priority of a dualistic system." See *Dvaita*, and *Vedanta*.

**A'gama**, அகம், a sastra, or work on sacred science, and of divine origin.

**A'gamana**, அகமனம், arrival or advent of a deity (used by Christians for the second coming of Christ).

**Agastya**, அகஸ்தியர், a pious and learned sage, translated to the heavens for his virtue, who subdued the monster *Sanchanaga*, and carried him about in an earthen pot. He is said to have swallowed the sea and its contents.

**Agni**, அகி, the god of fire and regent of the South-east. The third Vedic god, pre-eminent among the rest (son of Kasyapa and Aditi). He is called the first *Rishi*, the first who invoked the gods and sacrificed to them. He is said to be mediator between men and gods. As he is always youthful, he is called *Vaiskânara*; as protector of the house, *Orikapati*; as protector of the community, *Vishpati*; and as purifier, he is called *Pivaka*. His wife is *Agnâyi*, or *Sraha*. His vehicle is a Ram. His heaven is *Agniloka*.

**Ahankâra**, அஹங்காரம் (from *aham*, I), egotism, consciousness, product of *mahat*. "It cannot be very well rendered by any European term. It means the principle of individual existence, that which appropriates perceptions, and on which depends the notions, *I think, I feel, I am*." It might be expressed by the proposition of Descartes reversed, = *Sum, ergo, cogito, &c.*" *senio*. Vishnu Purana 15. In Vedanta books it is called *Chitabhâsa Svarupa*, சிதம்பலசுவரூபம்.

**Airâvat**, அரவம், the elephant of Indra, produced at the churning of the ocean.

**Ajiva**, அஜிவம், in Jaina books used to express all that is not a

living soul, i. e. the whole of *Jada*. (ജാദം) intimate and un-  
derliment substance.

A'kâsa, അകാശം,\* "The fifth element ether, the sky or atmosphere,  
Brahm as identical with ether. Space, vacuity. Akâsa is the  
subtle and ethereal fluid, supposed ■■■ and pervade the universe,  
and to be the peculiar vehicle of life and sound." Wilson.  
Akasavani,† അകാശവനി, is a voice from heaven; or the mani-  
festation of a deity in which he is heard but not seen. Also അ-  
കാശം, Agacakamanam Progress through the sky, walking in  
the air; one of the 64 "arts" or "arts" of the Hindus.

A'tambana, അതംബനം, silent prayer.

Allama, എലമം (probably from the Arabic *Allah*, or Hebrew *El*)  
a deity adored by the Jangams.

A'tvar, അതവർ, the eagle, the vehicle of Vishnu. The twelve  
Vaishnava saints.

Ambika, അംബിക, a name of Parvati.

Amrâvati, അമരാവതി, the celestial city of Indra.

Amrita, അമൃതം, nectar, ambrosia, the beverage of immortality drunk  
by the gods, produced at the churning of the ocean.

Amsa, അംശം, part or portion, essence, principle. The soul is said  
to be an *Amsa*, of the deity.

A'nanda, അനന്ദം, God, the fountain of joy or happiness.

Anda-kataha, അടുകടകട, *kataha*, is properly a shallow hemi-  
spherical vessel, a saucer; but compounded in this form (*anda*  
*kataha*), implies the shell of the mundane egg. The Vishnu Pu-  
rana thus describes it: "Beyond the sea of fresh water is a re-  
gion of twice its extent, where the land is of gold, and where no  
living beings reside. Thence extends the *Lokâlôka* mountains,  
which is ten thousand *yojanas* in breadth, and as many in height;  
and beyond it perpetual darkness invests the mountain all around;  
which darkness is again encompassed by the *andakataha*, or shell  
of the egg." The Muhammedan legend of *kôkûs*, the stony

\* Also അകാശം, *Akâsa*.

† "The quintessence, fifth essence, or element of Paracelsus or Empe-  
docles."—C. P. Brown's *Tet. Dicty*. "Akasa is a substance that has the quali-  
ty of sound. It has also number (viz. unity) quantity, individuality, conjunc-  
tion, and disjunction. It is infinite, one and eternal"—*Nyaya, Philosophy*.  
*Collected* I. 275. The Vedantists appear to confound it with vacancy. They  
affirm that "Brahm, is Akasa, from which all things proceed and to which all  
return." The Bahiddhas do not recognise this element.

girdle that surrounds the world, is evidently connected with the *Lokaleka* of the *Hindus*." *Vishnu Purana* 202.

*A'ngu*, அங்கு, or அங்குளம், Vedāngam supplementary sciences of the Vedas.

*Annamaya*, அகசமயம், sustenance, one of the five causes which the existence of animal life is supposed to imply. *Annamaya-kośha*, the exterior case, composed of elements or combined, is the nutrititious sheath, which being the scene of coarse friction, is termed the gross body.

*Antaryāmin*, அந்தரீபகம், the internal cheek, conscience, the Supreme being.

*An'u*, அஃ, or *Paramāṇu* பரமணு, atom. See *Trimātra*.

*Anubhava*, அனுபவம், right notion, experience.

*Ajnyāna*, அஞ்ஞானம், ignorance. The five causes of ignorance (அஞ்ஞானப்பஞ்சகம்) are பிரிவிருதி, மரணம், அவித்தல், ஆவரணம், and விடசேபம்; and the destruction of these are respectively, பரிபூரணஞானம், தத்தவசோத்தன், அவம்பதசோத்தன், தத்தவஞ்ஞானம், and விடுதலாருத்தி.

*Anushtāna sarira*, அநுஸ்தானசரீரம், in the Sāṅkhya Philosophy, is that intermediate corporeal frame composed of the five elements, but tenuous or refined, and ■ the vehicle of the subtle person. *Colebrooke*.

*Apsarās*, அப்சராள், celestial dancers celebrated for their beauty, of whom *Romha* is the most distinguished. They are walkers on water, or water nymphs. They are sent out by Indra to excite the passions of the gods in order to deprive them of their merits.

*Arjuna*, அர்ஜுனன், one of the five Pandu brethren, represented in the Bhagavat gita as a mild and affectionate prince. In the Maha Bharata, it is related that Arjuna and Krishna at the burning of the *Kāṇḍava* forest overcame all the gods and their hosts. See *Pandas*.

*Āsarī*, அசரீரி, incorporeal, *lit.* without body.

*Asat*, அசத்தம், nonentity. See *Sat*.

*Āsmi*, அஸித்தம், selfishness, literally, *I-am-ness*.

*Asōka*, அசோகம், a high pyramidal tree sacred to *Aruga*, *Uvaria longifolia*, the Jaina deity.

*Asuras*, அசுரர், demons and giants, who, like the Titans, made war against the gods.

*Āśvamedha*, அசுவமேதம், sacrifice of a horse. He who offers a hundred such sacrifices is entitled to the throne of Indra.

**Asvini**, அசிணி, a name of Pārvati, who took the form of a mare, and was approached by Surya in the form of a horse. On their nostrils touching she was impregnated with sunbeams, and became the mother of the *Asvini kumara*, or Twins of the Hindu Zodiac. *Atharva-veda*, அதர்வவேதம், See *Veda*.

**Ā'tma**, ஆத்மா (from *āt*, to move). "The soul, the natural temperament or disposition, *Brahm*, the supreme deity and soul of the universe, life, spirit, also body, understanding, intellect, self-mind, the sun, fire, air," &c.—*Wilson*, S. Dicty.

"In the Sankhya system, soul is termed *Purusha*, *Pumas*, or *Ātman*, i. e. that which is neither produced nor productive. It is multitudinous, individual, sensitive, eternal, unalterable, immaterial, &c. The theistical *Sankhya*, recognises the same principles; understanding, however, by *Purusha*, not the individual soul alone, but likewise god the ruler of the world, *Ishwara*."

In the *Vedānta* system *Ātman*, means the living or the individual soul, or the Supreme Being.—*Colebrooke*.

The *Hauddhas*, do not recognise the soul (*jiva*, or *ātman*), as distinct from intelligence.—(*Chitta*.)

"The Hindus believe that the soul or conscious life, enters the body through the sagittal suture (*Siman*); lodges in the brain; and may contemplate, through the same opening, the divine perfection. *Mind*, or the reasoning faculty is reckoned to be an organ of the body, situated in the heart."—*Colebrooke* l. 50.

The following verses are from the Tamil Bhagavat Gita :

தீயப் போசையைப் பெயர்த்துப்பின்னொர்  
 வேறிய போசையை விருப்புவானொ  
 ளுயிர்வுடம்பின் னுதித்த லுன்மை\*தான்  
 மாநி யோருடம்பின் மருவும்களே.

As those who throw away a tattered garment, and desire other clothing; so, the soul, O king, which appears in one mortal body will exchange it for another.

உருப்பாசைம மந்தாதுக்கொரு தானுயன்மைபாந்  
 செருப்பாக் வெப்படைகலங்கள் செதிக்க மாட்டாவா  
 தெருப்பாக் வெத்ததியாது தீரெனக்கொழுளாது  
 மருத்தாதுஞ் சலியாது மறந்தன்ற னிப்புகேன்.

\* உன்மை, the soul, literally *True* in opposition to *பெயர்*, the body, literally a *lie*.

The nature of the body at no time appertains to that of the soul. The weapons on the battle field cannot divide it. It is not burnt up and destroyed by the fire. The water cannot destroy it ; nor can it be shaken by the wind. Hear further of its nature :

எல்லாப்பொருட்கும்பழையதனைபெய்கூந்தாளுவிரூப்பதனை  
திகிலாத்தன்மை யில்லதனை நித்தியத்துவத்தை நிலப்பேற்றை  
யல்லாப்புலன்கள் பதினாறுமதியா வறிவையறியாதே  
யிலாப்பொருள் போலதியுமெனலிவங்குவக்துதெக்கண்டோ.

Of all beings it is the most ancient. It exists in all places. It is unchangeable. It is eternal. It is immovable. Besides which, it is the pure intelligence beyond the powers of the fourteen *Ka-ranams*\* to conceive ; what knowest thou then to grieve as thou dost, as if the soul could be destroyed as other perishable substances.

The following verse, also from the Gita, inculcates the imperishableness, as well as the transmigration of the soul.

மாயுமவராது மூவர் வாமுமவராது  
மாயுமறி நோர்கனழியாமை யறியாபோ  
தியுயிவர் தாமுதிகழ் தானு தெறி தெறி  
லேயுயி வதைவாதுவெனென்று முனமேகாவன்.

Dost thou not know that the wise neither grieve for the dead nor for the living. Thyself, these princes, and I myself, when well considered (by multiform births), shall never cease to be.

ஆத்துமா விஷயம்போலே தாமருபமாக எதிரிட்டுத்  
காணப்படாமல் தானாவே யிருக்கின்றவன்.  
ஆத்துமா (க) உவாசின்மா, பரமான்மா, அத்தரான்மா.  
(நிரணினா) சாக்ஷிபிரமாணி, சொர்ப்பரூபிமாணி, கருத்தியபிரமாணி.  
ஆத்துமா அனுபூக்தா மகத்தக்து மகத்தாயிருக்கின்றவன்.

A'varana, ஆவரணம், investments of elements by rudiments succe-

sively

Avasthā, அவஸ்தை, state, condition, hypostasis.

The five kinds of *Avasthas* (பஞ்சாவஸ்தை), are :

- |               |                      |
|---------------|----------------------|
| 1. சாக்ஷிமக,  | Vigilance, activity. |
| 2. சொர்ப்பமக. | Dream                |

\* The 14 *Karanams* are the five organs of sense, the five organs of action, and the four mental faculties.

- |              |                                  |
|--------------|----------------------------------|
| 3. அருத்தி.  | Deep sleep.                      |
| 4. அசைவம்.   | Abstraction of mind, absorption. |
| 5. அசைவநிலை. | Inanity, insensibility.          |

"The *Trimurtis*, Brahma, Vishnu, and Siva are three hypostasises of *Brahm*, in the different characters of creator, preserver, and destroyer. Here we recognise the *ερεος, αφημερος, νποστασις*, of Plato." *Vishnu Purana*.

**Avathāra**, அவதாரம் (from *ava*, before, and *tra*, to cross, migrate, or descend, also *tra*, to save, from which *Taraka*, a protector, a preserver). Descent, especially of a Deity from heaven. Metamorphosis, Incarnation. Professor Wilson says that "the Vedas do appear to allude occasionally to the Avatars of Vishnu." 24 Avatars of Vishnu, as well as Siva are enumerated; but those commonly known, are the 10 Avatars of Vishnu. See *Vishnu*.

**Avayava**, அவையம், "the members or corporeal parts which constitute the organised body; viz., five organs of sense, as many instruments of action, and the same number of vital faculties; to which are added mind (including intelligence, consciousness, and sensation); or, distinguishing mind and intellect (*Buddhi*), as separate parts, the number is seventeen." — *Colebrooke*.

**Avidya**, அவித்யை (அஞ்ஞானம்), ignorance or pride arising from not knowing that all spirits are one, or the mistake of supposing that to be durable, which is but momentary

**Avikāra**, அவிகாரம், not subject to change.

**Avyakta**, அவியக்தம், indiscreet cause of the world. The indistinct one.

**Bala-Rama**, பலராமன், brother of Krishna, who was saved from the fury of *Kausa*, by being transferred from the womb of his mother into that of another female. He is represented under the form of *Jagernath*. He is celebrated for having married a gigantic old maid. He resembles *Hercules*.

**Baldiva**, the Hindu *Hercules*.

**Bali** or **Mahā Bali**, மஹாபலிசேனவர்த்தி, an irreligious monarch, destroyed by Vishnu in the fifth Avatar.

**Bhāva**, பாவம், state, or condition of being, nature, mind, soul, &c.

**Bhāvana**, பாவனா, the mental impression or apprehension following upon knowledge.

**Bauddhās**, பௌத்தர், followers of Boudha, who was according to some the ninth Avatar of Vishnu.

“புத்தர், எவ்வாறுதெய்தும், பிரகாசிப்பித்தும் பேர்தவறுவாரி  
குதிக்கிறார்.”

The Bouddhas are considered heretics by the upholders of Brahmanism, they were formerly much persecuted and at last, driven out of India; 700 or 800 years back they possessed Temples here. Manikavasagar was their great opponent, and the *Yadur Purana*, மாதவர்புராணம், was written to ridicule and expose them.

The Bouddhas agree with the orthodox Hindus in the following points:—

1. In acknowledging the Brahminical doctrine as the foundation of their own.

2. In admitting a Trimurti.

3. In acknowledging Transmigration.

They differ from Brahmanism.

1. In not acknowledging the Vedas as revealed.

2. In not recognizing the division of caste.

3. In considering the inferior gods as holy men.

The god of the Bouddhas reposes in a perfect quietism; he does not concern himself with human actions. The system teaches that the most devoted Bouddhas eventually become Buddhas, of whom there are already 22; the first of whom according to the Cashmerian Chronicle is said to have lived 1,300 years B. C. The death of the Buddha *Sakya Muni* is fixed B. C. 543.

Their precepts considered necessary to salvation are five; viz.

1st. Not to kill a living creature of any kind.

2d. Not to steal.

3d. Not to commit adultery.

4th. Not to speak an untruth on any occasion.

5th. Not to use intoxicating liquors or drugs. They also inculcate virtue and benevolence.

Bhagavat, பகவத், The being possessed of பக்தி, divine perfection. This name is applied to all the gods. It occurs in the commencement of the *Cural*.

“The essence of the Supreme is defined by the term Bhagavat: the word Bhagavat is the denomination of the primeval and eternal God. The letter *Bh*, implies the cherisher and supporter of the Universe. By *ga*, is understood the leader, impeller, or



creator. The dissyllable *Bhaga*, indicates the six properties, viz., dominion, might, glory, splendour, wisdom, and dispassion.\*

**Bhakti**, பக்தி, or பக்த, devotion, piety, service, worship, fidelity.

**Bhali**, பஹி, a religious offering, an animal sacrifice.

**Bhautica**, பொதுதகம், relating to the elementary system, the world.

**Bhūmān**, பூமாத் (from *bhu*, to be) the great one. \*

**Bhūta**, பூதம் (from *bhu*, to be) an element. The Hindus, with the exception of the Bouddhas, reckon five elements. *Bhutu*, also means an evil spirit. See *Akaso*.

**Bhūtādi**, பூதாதி, elementary ahankara, from which proceed the rudimental unconscious elements.

**Bhuta-zōni**, பூதகோணம், ungrasped source of all beings.

**Brahm**, ப்ரஹ்ம, "The divine cause, and essence of the world; from which all created things are supposed to emanate, and to which they return; the unknown God."—*Hilson*.

"The word *Brahma*, is derived from the root *Triha*, to increase, because it is infinite spirit, and because it is the cause by which the Vedas and all things are developed." V. P. 273. *Brahma*, in the neuter form is the abstract supreme spirit; and *Isvara* is the Deity in his active nature, V. P. 2. There are two states of *Brahma*; one with, and one without shape; one perishable, and one imperishable, which are inherent in all beings. The imperishable, is the Supreme Being; the perishable, is all the world, V. P. 157. *Brahma* is of two kinds; *Subda Brahma*, spirit or god to be attained through the word; that is, the Vedas and the duties they prescribe; and *Para Brahma*, spirit or god to be attained through reflection, by which the difference between soul and matter is ascertained," V. P. 642.

The Vedantists say that the Universe is indeed *Brahm*, for it springs from him, breathes in him, &c.

ப்ரஹ்மேவஞானம்.

ஞானமேவப்ரஹ்மம்.

\* (சக்சுபத்திரஹம், வீரீயம், சக்தி, ஓசவம், ஞானம், அகாஸிஹம்). The purport of the latter so, is that elemental spirit in which all beings exist, and which exists in all beings. *Vishnu Purana*, 612. "The mere etymological derivation of the term is *Bhaga*, power, authority; and *vat*, possessive affix."—*Hilson*.

\* The *Sri-Bhagavata*, is a Purana of great celebrity. It relates the glories of *Vishnu*, and inculcates the Vedanta system.

Intellect is wisdom.  
And wisdom is Brahman.

Professor Lassen, in his *Indian Archaeology*, remarks.—“The term *Brahma*, although not in the Vedic Hymns, is used in the *Upanishads*, in which it is declared to be that from which all things take their origin; by which, after being born they live, which they strive to attain to, and into which they enter again for knowledge and happiness. In the *Bṛihad aranyaka*, *Brahma* is said to have two forms, being shaped and shapeless, mortal and immortal, stable and moving, being and “that” (*Tyadtad*). The original signification of this word, namely, that of “prayers” and devotion, “has been extended to a religious act in general, and then to the designation of the highest Divine principle. In all the most ancient works (of the Hindus) we find the same hesitating search for a name to designate the supreme personal God; we find the name *Sūrya* in the *Anerkramam* to the *Rigvéda*, used for the supreme soul; in the *Aitareya Aranya*, the soul is said to be *Brahma*, *Indra*, *Prajapati*, the Lord of all beings. The last name has also been adopted and used for the subordinate creators, and therefore could no longer be the proper denomination of the supreme God. Neither *Indra*, nor *Sūrya* could be thus used, because they were names of subordinate gods, but *Brahma*, could as it had the advantage of signifying also the priests, whose highest god and Creator he was. He has never become a God of the people, and no system of worship has been instituted for him.”

The term, however, does not convey a true notion of God, the moral Governor of the universe; but has a material signification, or at least simply indicates the all-pervading Spirit, the *Anima-Mundi*, of which neither any personal, nor active attribute can be predicated. It is exactly the *to pleroma*, the *to en* of the Greek Philosophy, indicating a material or ideal Pantheism.

பிரமம்,—காலத்தியபத்திலும் ஆரம்பப்போதும் ஒரு படித்தா யெங்கும் நிறைத்திருக்கின்ற தித்தியசுத்தாதி இவழ்சனங்களுடனேகூட்டுணவர் பிரமத்தின்பெயர்,—அத்திரியாமிமுதலான மூவரை அந்நிடானன்; ஒன்றான பிரமம், பாத் தவம், பரமான்மா, விகத்தெத்து, தப்பதவட்சயசர்த்தம், சருவாதிஷ்டானத்தரு.

பிரமத்தின் சப்தாவஸ்தைதின் இலக்கணம்.

1. சைதன்ஸியம், சுயம்பிரகாசமாயிருக்கின்றபொது பிரமம்.
2. மாயையுடனே கூடித் தகரன்.
3. அவித்தையிடுகடித் தகரன்.

4. அந்தக்காணத்திடன் கடவுள் பிரமாதா.
5. இந்திரியங்களுடன் கடவுள் பிரமாணமதா.
6. பரோட்சவிஷயத்திடன் கடவுள் பிரமேயம்.
7. பிரத்தியட்சவிஷயத்திடன் கடவுள் பலம்.

**Brahma**, பிரமன், the first Deity of the Triad, and the operative Creator of the world. Brahma in the masculine gender, is the intelligent spirit whose birth was in the mundane egg; from which he is named *Hiranyagarbha*.

He is represented with four faces. His wife is called *Saraswati*. His vehicle is the swan. He incurred the wrath of the gods on account of his lewdness, and has neither temple nor worship on account of a deliberate lie he uttered to Siva.

He is supposed to correspond with the Saturn of the Greeks and Romans.

**Brahmachāri**, பிரமச்சாரி, a young Brahman in a state of pupillage. **Brahman**, பிரமணன், the first and most distinguished caste of the Hindus. See *Deija*.

ஐவாஃஸம் ஐஹ்யஸ்யம்  
கும்பாஃஸம் கருவகம்  
கம்ஸ்ய ஓக்ரம் க்ரஹ்யஸ்யம்  
க்ரஹ்யஸ்யம் கருவகம்.

All the universe is under the power of the gods; The gods are subject to the power of the mantras; The mantras are under the power of the Brahmins; The Brahmins are therefore our gods

**Bṛhaspati**, பிரஹஸ்பதி, the planet Jupiter, the preceptor of the gods.

**Budha**, புதன், the son of Chandra, the planet Mercury; he presides over Wednesday.

**Buddhi**, புத்தி, wisdom (ஊன்), according to the Sankhya cosmogony, is said to be the first-born from the Divine Essence. *Dr. Mill*.

**Byragi**, பெரகி, a Hindu devotee, commonly employed in carrying holy water to sacred places.

**Chaitanya**, சைத்தியம், soul, spirit, the Deity, considered as the essence of all being.

**Chakra**, சக்கிரம், a discus, a weapon of war.

**Chandāla**, சண்டாளன், an outcast, a man of the lowest caste.

**Chandra**, சந்திரன், the moon as male, riding on a car drawn by an antelope; he presides over *Somavar* (செவன்), Monday. ■ also occasionally represented as female. "When the moon is in oppo-

sition to the sun, it is the god Ohandra ; but when in conjunction with it, the goddess Ohandri." The moon was worshipped as male and female, Lunus and Luna, by the Egyptians.

Charvaka, சார்வகர், a Sophist, a philosopher, a sceptic, a materialist. " The Oharvaka philosophy is materialism, founded on the atomical doctrines, such as Epicurus taught. They denied the existence of spirits."

• Ohauk, or conch, சங்கு, a shell used for sounding an alarm for war ; one of the emblems of Vishnu. The chanks of the Hindu heroes have particular names.

• Chāya, சாயை, shade, the consort of Surya.

• Chit, சித்த, intellect, understanding, wisdom.

Chit, சித்த, is of four kinds, viz., சிவச், கசகச், செகத்த, பசமாத் துமர. It has four states (உபாதி), viz., தாமாயிருக்கிற்போது சித்தி, —மாயையுடனாகிய அத்திரியாமி, —மாயாருட்சமிக்ரீரத்துடனாகிய இரணியகுப்பன், —மாயா இதுவ சீரத்தைப்பொருத்தினவீடத்தில் விராட்புகழன்

• Chitta, சித்தம், mind, intelligence, will.

Chitākāśam, சிதாகாசம் (intellect, and ether) God, according to the Advaitas. " The all-pervading presence of God, in the ethereal regions of space ; in such a way, that the ether is a sort of body, or vehicle, to the all-pervading mind."—*Editor of Rottler's Dictionary.*

Chitānandam, சிதாதந்தம் (intellect and happiness), spiritual joy arising from a knowledge of God.

Chitātma, சித்தாத்மமா, God, the indwelling spirit so named as being the soul of intellect.

Chitāpara, சிதாபாசர்.

Chundi, சண்டி, a vindictive form of Pārvatī.

Daksha, தகஷர், gr தக்சர், an avatar or appearance of Brahma. His head was cut off by Vira Bhadrā, and on the intercession of the gods was replaced by that of a he goat.

Dama, தமம், the power by which the organs and faculties are kept in subjection.

• Dambha, டம்பம், hypocrisy, vain show.

Darsana, doctrine, See *Sastra*.

Daruka, a female Asura who threatened war against the gods. Kālī destroyed her and her hosts.

Dasarah, தசரா, the festival in honor of Durga on the tenth of Aswani (September or October). See *Durga*.

Dasharata, தசரதர், a king of Ayodhya, the father of Ramachandra.

Deva, தேவன், a Deity, a God (Sanskrit *Devas*, Greek *θεος*, Latin *Deus*; *Deva*, is supposed to be derived from the Sanskrit *div*, to light, and is said to retain even in the language of the Vedas as an adjective, the signification of *shining*; from which it appears that the first conception of the Deity was derived from light, and the objects of man's earliest divine reverence were the appearances and effects of light, as the sun, fire, &c. The Sanskrit *Devas*, means also to sport, to play. Plato derives *θεος*, from *θεω*, to run, regarding the Deity as having been first recognised in the heavenly bodies).

The term *Deva*, though applicable to "the gods many and the Lords many," is yet extensively used to signify the one supreme and true God. The following quotations are from the Tamil Vashishta.

நிவிரியெவ்வா மறுத்து மக்கலமெவ்வாருதவுத் தேவபுகை,  
யாகுதெனக்கெட்டதுமே யருச்செய்வாந் நெய்வந்தானியாதென்  
குறித்,  
கேவலமே வரியில் வதனவில் பூதவுடந்தெனத்ததில்,  
மோவுமனம்குறவு முடிவுமில்லாச்செயப்படாவுணர்வே தேவம்.

When [Vashishta] asked [Siva], "what is the divine worship which will remove all misery and produce ■ happiness? [Siva] graciously declared; to teach you what the Deity is, [know,] that that which alone is; that which is not Vishnu; nor Siva; nor any body formed of the five elements; nor the ceasing mind; but that which is the self-existing, uncreated wisdom, without beginning and without end, that is the Deity."

தேவகுறத்திரிவுகளாய்க்கிறவனவாம் பொருக்கலிவந்தெய்வமுண்  
டோ,

பாகுமறப்பனநியத வடிவந்தெனவுணர்வே பரிமபோத,  
மாகுலிமுலது தேய்வமருத்தெதர் குறித்தாரு மறிவினாத,  
முகருக்கு வடிவுமுதலருக்கணியே யியல் பென்து மொழியும்கேத.

"Is this Deity in the multifarious bodies of insignificant objects? [No.] That which is infinite wisdom, immeasurable, in-operative, without beginning and without end; that is the Deity, which is worthy of worship. But to the ignorant, the worship of images and forms is natural.

Avyar, the tamil poetess, has declared:

தெய்வமொருவனேயெய்து வுணாவதொர்த்து,  
அருவியெனத்த மறந்த.

They who are able to understand that there is one only God, will lose their deep rooted five sinful actions.

Colebrooke in his Essay on the Vedas says: "The deities invoked appear to be as various as the authors of the prayers addressed to them: but according to the most ancient annotations on the Indian Scriptures, those numerous names of persons and things are all resolvable into different titles of three deities, and ultimately of one god. The Glossary of the Vedas concludes with the three lists of names of deities: the first comprising such as are deemed synonymous with *fire*; the second with *air*; and the third with the *sun*." The following is a passage of the *Rig Veda*, which he quotes: "The deities are only three (*Tisra eva devatah*), whose places are, the earth, the intermediate region, and heaven: namely, fire, air, and the sun; (*Bhur, Chuvah, and Svar*), they are pronounced to be the deities of the mysterious names severally; and *Prajapaty*, the Lord of creatures is the deity of them collectively. The syllable *Om*, intends every deity: it belongs to *Parameshthi*, him who dwells in the Supreme abode; it appertains to *Brahma*, the vast one; to *Deva*, God; to *Adhyatma* the Superintending soul; other deities belonging to those several regions, are portions of the three gods; for they are variously named and described, on account of their different operations: but in fact there is only one deity, the great soul *Mahanatma*. He is called the sun, for he is the soul of all beings: (and) that is declared by the sage, "the sun is the soul of jagat what moves, and of *tast hush*, that which is fixed;" other deities are portions of him: and that is expressly declared by the text: "The wise call fire, *Indra, Mitra, and Varuna*," &c.

"It shows" says Colebrooke, "that the ancient Hindu religion, as founded on the Indian scriptures, recognises but one God, yet not sufficiently discriminating the creature from the Creator."  
—*Essays* 1 26, 27

Again he says, "The real doctrine of the Indian scripture is the unity of the Deity, in whom the universe is comprehended; and the seeming polytheism which it exhibits, offers the elements

and the stars and planets as gods. The three principal manifestations of the Divinity, with other personified attributes and energies, and most of the other gods of Hindu mythology, are indeed mentioned, or at least indicated in the Veda. But the worship of deified heroes is no part of the system; nor are the incarnations of deities suggested in any portion of the text which I have yet seen, though such a thing is sometimes hinted at by the commentators." On this Professor Wilson remarks; "some of these statements may perhaps require modification; for without a careful examination of all the prayers of the Vedas, it would be hazardous to assert that they contain no indication whatever of Hero worship; and certainly they do appear to allude occasionally to the Avatars, or incarnations of Vishnu. Still, however, it is true that the prevailing character of the ritual of the Vedas is the worship of the personified elements; of *Agni*, or fire; *Indra*, the firmament; *Vaya*, the air; *Varuna*, the water of *Aditya*, the sun; *Soma*, the moon; and other elementary and planetary personages. It is also true that the worship of the Vedas is for the most part domestic worship, consisting of prayers and oblations offered, in their own houses, not in temples, by individuals for individual good, and addressed to unreal presences, not to visible types. In a word, the religion of the Vedas was not idolatry. It is not possible to conjecture when this more simple and primitive form of adoration was succeeded by the worship of images and types, representing Brahma, Vishnu, and Siva, and other imaginary beings, constituting a mythological pantheon of most ample extent; or when Rama and Krishna, who appear to have been originally real and historical characters, were elevated to the dignity of divinities. Image worship is alluded to by Menu in several passages, but with an intimation that those Brahmans who subsist by ministering in temples, are an inferior and degraded class."—*Vishnu Purana, Preface* 2, 3.

The *Saiva Agamas*, departing from the earlier Hindu system, mention five principal deities, viz:—

1. Brahma, ब्रह्मा.
2. Vishnu, विष्णु.
3. Rudra, रुद्र.
4. Nageswara, नगेश्वर, and

5. Sadāsiva, சதாசிவன்; who are called the five lords (பஞ்சவர்ணத் தலைவர்கள்).

The grand division of the gods (தேவர்களுள்), are,

1. Adityas, ஆதித்தர்.	12
2. Asvins, அக்ஷிணிகள்.	2
3. Rudras, உருத்திரர்.	11
4. Vasus, வசுக்கள்.	8

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These are thrones or principalities, each chief being at the head of a *Kōḍi* (கோடி), or ten millions; so that there are altogether 330,000,000 of gods! முப்பத்தமூன்று கோடி தேவர்கள், is a common expression.

Devadāsi, தேவதாசி, a courtesan of the gods, such as *Urrasī*, உருவசி; *Ménaka*, மேனகை; *Tillottama*, திலோத்தமை; and *Rambha*, ராம்பா.

Devaka, தேவகன், the maternal grandfather of Krishna.

Devaki, தேவகி, the mother of Krishna.

Devika, தேவிகை, divine; God's will or Providence.

Dhāraṇa, தாஸனம், "fixation of thought (from *Dhri*, to hold), retention or holding of the image or idea formed in the mind by contemplation," V. P. A particular religious exercise, keeping the mind collected and all natural wants restrained; steady, immovable abstraction.

Dharma, தர்மம், virtue, moral and religious merit, equity, justice, usage, observance, almsgiving, duty, &c. C. P. Brown supposes the word to answer to the Hebrew *side*, and the Greek *ελευθερία*, righteousness, perfection.—*Tol. Dic.* 395.

Dharmarājah, தர்மராஜா, "a name of *Yama* in his beneficent form. He is the king of justice, whose countenance the virtuous only see; the wicked see him as Pluto or the king of the infernal regions."

Dhātu, தாது, "a principle or humour of the body, as phlegm, wind, and bile. An essential part or portion of the human body, as 1. ஓசை, the humour; 2. இரத்தம், the blood; 3. சுத்திலம், the semen; 4. மூலம், the brain or marrow; 5. தசை, the flesh; 6. எலும்பு, the bones; 7. தோலு, the skin, elementary substance; the root or primary form of any word."

Dhrevia, தீர்வியம், wealth, substance; nine elementary substances are reckoned; viz., earth, water, fire, air, ether, time, space, soul, and intellect. Five sources productive of riches, viz., from mountains,



forests, fields, towns, and the sea are enumerated, each yielding five kinds. See Rottler's Dicty. III. 74

Dhritārashtṛa, தருதராஸ்திரர், a half brother of the Pandus, begotten on the widow of Vichitravīrya by Vyasa.

Diti, திதி, one of the wives of Kasiapa, whose children were the *Daityas* (or Titans), மைத்தியர்கள், as *Aditi*, அதிதி, another wife was the mother of the gods and the Suras.

Divālī, தீவலி, or Cartega Deepam, a row of lights, a festival celebrated with lights to commemorate the killing of *Narkasura*, by Krishna, in the Tamil month Cartegay. Dr. Stephenson supposes this to be an anti-brahminical observance.

Divasa, திவசம், a day, the anniversary of deceased relations.

Draupadi, துரோபதி, the wife of the five Pandus.

√Durga, துர்ஜை, wife of Siva, so called from having destroyed the giant *Durgu*.

Dūrvasi துர்வாஸி, a Rishi who lengthened the day that he might finish his religious ceremonies.

Duryōdhana துர்யோதனன், the eldest son of *Dhritarashtra*, who fought with the *Pandavas*.

Dasarah, "A Hindū festival of 10 days held in honor of the victories obtained by Durga the consort of Siva, over the Giants. It commences in the beginning of the Hindu month Aswin, or the 1st New moon after the autumnal equinox. The first 9 days are called "Navaratri." The 10th is the great day or *Ayooda Poojah*, on which Soldiers adore their weapons, and Artizan's their tools.

The Dasarah is more particularly a Mahratta festival, commemorative of Military exploits, and has reference also to Rama's victory over Ravana. It is the Durga Poojah of Bengal."

Dvaita, துவைதம், duplication, ■ system opposed to *Advaita*; a sect, who are followers of *Madhvacāchāri*: they acknowledge a Creator and creatures separate from him, ஸரீரம் தத்துவம் வேறு தத்துவம். This sect is called ஸத்வம். The Dvaita brahmins are called தத்துவவாதிகள்.

Dwanda, துவந்தம், cold and heat, happiness and misery, honour and dishonour, profit and loss, victory and defeat, are called *Dwanda*.

Dwēsha, துவேஷம், hatred, one of the five affections.

Dvija, துவிஜர், twice born, regenerate, but not in a spiritual sense.

A brahman ■ so called when invested with the sacred thread.

உந்நாசாயதேகாபுரஃ  
 உந்நாசாயதேகாபுரஃ  
 உந்நாசாயதேகாபுரஃ  
 உந்நாசாயதேகாபுரஃ.

By birth he is a Sudra,  
 By rites a Dwija,  
 By reading the scriptures a Vipra,  
 And by knowledge of the Deity, a Brahman.

Dvīpa, தீவு, an island, a region; seven Dwīpas or insular continents are enumerated from the principal products found in them, (சந்திர தீவு)

- |             |             |                           |
|-------------|-------------|---------------------------|
| 1 Jambu,    | சாவரீதீவு,  | (the central).            |
| 2 Kusa,     | கூசதீவு,    | (grass).                  |
| 3. Plaksha, | இலத்தீவு,   | (fig-tree).               |
| 4. Salmali, | சாமலதீவு,   | (areca tree).             |
| 5 Krauncha, | கொஞ்சுதீவு, | (a bird, or cotton tree). |
| ■ Saka,     | செங்கதீவு,  | (cocoanut).               |
| 7 Pushkara, | புஷ்பதீவு,  | (lotus).                  |

The arrangement is different in the Tamil Dictionary, and in the Vishnu Purana. In the last, the following description is given: The seven great insular continents are Jambu, surrounded by the sea of salt water, (Lavana); Plaksha, surrounded by the sea of sugar-cane (Iksha); Salmah, surrounded by the sea of wine, (Sura); Kusa, surrounded by the sea of Ghee (Sarpi); Krauncha, surrounded by the sea of curds (Dadhi); Saka, surrounded by the sea of milk (Dugdha); and Pushkara, surrounded by the sea of fresh water, (Jala).

~Eka, ஏக, (௧) unity, sign of Mahat

ஏகரூபி, சிவசுந்தரேசுந்தராகந்தேவரூபிநாமஞ் சந்திரமத்த தில  
 பிசணமுடைகே.

~Ekanekrupa, ஏக அநேகரூபி, simple and manifold forms.

Ekatvam, ஏகத்துவம், unity, oneness.

Gandharba, கந்தரவர், in the Vedas a name applied to the sun. In the epics.

Gana, கணம், a band of inferior deities.

Ganapati, Ganessa, கணபதி, கணசகாயி, the elder son of Siva and Parvati (பரிவராயி). He is the deity of wisdom, and remover of obstacles, whence in the commencement of all undertakings,

and at the opening of all composition, &c., he is invoked. He is represented as a short fat man, with the head of an elephant. His wife is *Vallabai*, and his vehicle a rat. *Siddhi*, and *Buddhi*, (knowledge and understanding) are also represented as two wives of Ganesa. He has been compared to the *Janus* of the Romans. His festival *புல்லாபர் உத்ஸவம்*, (*Pilliar Utsavi*), and is celebrated principally by school boys, who make representations of him in clay, and at the end of the festival throw them into water.

*Gandharvas*, *சந்திரவர*, celestial choristers, by Southey anglicised into *Glendovees*.

*Garuda*, *சகலபூ*, a demi-god, with the head and wings of a bird, and the body, legs and arms of a man. He is the vehicle of *Vishnu*.

*Gautama*, *சௌந்திரன்*, one of the seven *Rishis*, and one of the seven stars forming the little bear in the north. His wife's name is *Agi-lai*, *அகிலை*, he is celebrated for his curse on *Indra*.

*Gayatri*, *சாயத்ரி*, A sacred verse from the *Vedas*, to be recited only mentally. It is usually personified and considered as a goddess, the wife of *Brahma*. This holiest verse of the *Vedas* not to be uttered to ears profane, is a short prayer to the sun, identified as the Supreme, and occurs in the tenth hymn of the third *Ashtaka*, of the *Sanhita*, of the *Rig Veda*. The following is the original in its common form :—

ஓம் ஸூர்யோ வஸ்யதஃ  
தஸ்ய விஷுவஃ-ஸௌ  
தஸ்ய ஸுஹஸ்யதீரீதி  
தோ தோ நத்ரிஹி வயாத்.

“Om! air! heaven!

We meditate on that excellent light.

Of the divine sun: may it [he] illuminate our minds” *Vishnu Purana* 222. Colebrooke observes that the *Gayatri* admits of two interpretations, one referring that excellent light of the divine sun, viz. to *Brahma*, and the other to the natural sun. The *Vedantis* incline to the former, though the latter appears to be more natural. See *Om*.

*Om*, *ஓம்*, (1.) *உதய*, birth of four kinds, viz., of gods, of men, of animals, and of devils (2.) Heavenly bliss.

**Graba, ഗ്രഹം, A planet.** There are nine planets, namely, Surya or Ravi, the sun; Soma or Chandra, the moon; Mungala, Budhi, Vrihaspati, Sukra, Sani, Rahu, and Ketu. See Rottler's *Dr. ഗ്രഹങ്ങൾ*.

**Grihasta, ഗൃഹസ്തർ, a householder**

**Guna, ഗുണം, A quality, attribute or property in general.** A property of all created things; three are particularized, the *Satwa*, സത്വം, the *Raja*, രാജം, and *Tama*, തമം, or the principles of truth or existence, passion or foulness, and darkness or ignorance. Eight qualities are ascribed to each of the *Gunas*. The Sanscrit words indicate *white, red, black*. They have been translated by Baron Humboldt = essence, earthiness, and darkness. See his Essay on the Bhagavat Gita.

C. P. Brown, in a note in his Dictionary under the word *𑀧𑁆𑀭𑀸𑀓*, (1019) remarks: "Plutarch says that among the old Persians Ormuz, was the good power; Arimani the evil power; and Mithra was between the two; similar to this on an Indian inscription, the three are well rendered *Punya, Apunya, Mala*; that is, good, not good, and foul; or wise, unwise, and base."

All creation is ascribed to the *Gunas*; Brahm is described to be *destitute of all qualities* until he begins to create. It is difficult to understand how a being destitute of power and other attributes could create; and again how an unchangeable being, of whom truth is an essential attribute, could at any time possess the property of foulness and darkness. "The question, how does desire or volition arise in this simple being, forms the subject of many disputes; but I believe that even the subtlety of Hindu Metaphysics has not yet furnished a satisfactory reply."—*Dr. Taylor's Prabhod'ka Chandrodaya*.

**Gunga, ഗംഗ, the sacred river, the goddess** related by the Saivas to have proceeded from the locks of Siva; and by the Vaishnavas from the foot of Vishnu. The sons of Siva, are called *Gunga Putrar*.

**Guru, ഗുരു, a Teacher, a Priest, a spiritual parent, from whom the youth or disciple receives the initiatory Mantra, or prayer.**

**Hanuman, ഹനുമാൻ, the monkey god, the celebrated opponent of Ravana, whose gallant exploits are related in the Ramayana**

**Hari, ഹരി, a name of Vishnu**

**Hayagriva**, அயக்ரீவரீ, a demon, who stole the Vedas from Brahma, and was destroyed by Vishnu in the *Matsya Avatara*

**Himalaya**, இமயமலை, the sacred mountain, the father of Parvati, whence she is called இமயவதி

**Hiranyagarbha**, இரணியர்குட்பரீ, a name of Brahma, who was born from the *Golden egg*.

**Hiranyakasipia**, இரணியகசிபரீ, a famous giant who was destroyed by Vishnu

**Hóbli**, or Hooly, காமஹஸ்திபுஷ்பம், = festival in honour of Kama (Krishna) the god of love, held for 15 days previous to the March Equinox, when the Hindus play the fool = the Mahomedans do in Ramzan; obscene songs are sung in the streets, and they throw a red powder, and splash saffron coloured water upon one another

**Hóma**, ஹம, burnt offering, the casting of clarified butter, &c, into the sacred fire as an offering to the gods, accompanied with invocations.

**Imśá**, இம்சா, affliction

**Indra**,\* இந்திரரீ, The highest of the Vedic gods, the god of the shining heaven, the azure firmament and the regent of the east. He presides over *Svarga*, or the Hindu paradise. He is the deity of the atmosphere, and the king of the gods (சேதுவந்திரரீ), in many respects corresponding with the Grecian *Jove*, or the Jupiter Fulminator of the Romans. The Supreme Being, according to the Vedanta. He possesses the *Paśya* or thunderbolt as the god of battle. His wife is *Indrani*. he rides on the white elephant, *Ara-vat*. அரவதரீ. He is depicted like Argus, covered with eyes, (ஆகாஸகாஸரீ), the consequence of the curse of the Rishi Gautama, whose wife *Ahilya* he seduced

**Indria**, இந்திரியம், an organ of sense, divided into three classes, *Jñenendriya*, ஞானேந்திரியம்; *Karmendriya*, கருமேந்திரியம்; and *Antarendriya*, அந்தரேந்திரியம். The Jñenendriyas or Panchendriyas are the eye, ear, nose, tongue, and skin. The Karmendriyas are the organs of speech or larynx, hand, foot, anus, and parts of generation; and the Antarendriyas are *Manas*, the mind or organ of thought, *Buddhi*, the organ of apprehension; *Ahankara*, the organ of selfishness; and *chitta*, the heart, or organ of intellect

\* *Indra*, may signify, the blue lotus, sapphire, dark blue, the azure firmament, or shining, burning

By mystical interpretation the seven *Bishis* are said to be the seven senses, making *Manas*, or inner sense the sixth, and *Vidyā*, knowledge or wisdom, the seventh.

*Iśa*, ஈசர், a name applicable to any of the *Trinartis*. — See *Iśvara*.  
*Ishta*, இஷ்டம், desire, pleasure.

*Ishti*, இஷ்டி, a simple oblation.

*Iśvara*, ஈசுவர், (from *ish*, to rule.) “The Supreme ruler of the universe, God; it is therefore applied to all the different divinities, but mostly designates *Siva* in mythological and popular acceptance. According to the *Sankhya*, *Iśvara* is the *liberated spirit*; *finite* according to *Kapila*; *infinite*, according to *Patanjali*. In the *Nyāya* system *Iśvara*, is also a finite spirit endowed with attributes. In the *Vedānta* *Iśvara* is *infinite* and *universal spirit*, the cause and substance of creation.” — *Wilson's Sanscrit Dicty*.

“The Deity in his active nature, he who is able to do, or leave undone, or to do any thing in any other manner than that in which it is done.” — *V. Purana*.

The Jainas acknowledge no *Iśvara* creator or ruling providence. — See *Colebrooke*, i. 251, 407.

ஈசுவரேசம் (ஈ) விசாட்டு இரணியகருப்பம், அக்விபாமிருதம், இவந்நிதி, விசாட்டு இந்து சரீரம், இரணியகருப்பம் குட்சம சரீரம், அக்விபாமிருதம் காரணசரீரம்.

ஈசுவர் பஞ்சேந்திரயம்; 1. இருஷ்டி, or உண்டாக்கல்; 2. நிதி, or இரட்சித்தல்; 3. சங்கரம், or அதித்தல்; 4. சதிரோபாயம், or உலரிசமயமதத்தல்; 5. அதுகிரி.

ஈசுவரூப முக்தியருணங்கள், சருவகிருத்தருத்தவம், சருவசுரத்துவம், சருவாந்தரியாயித்துவம், சருவசத்தியத்துவம், சருவாமித்துத்துவம், சருவநிபத்தாத்துவம்.

*Itihāsa*, இதிகாசம், historical tradition taught by *Vyasa*.

*Jāgama*, சாகாமம், to be awake, to abstaining from sleep.

*Jaganātha*, சகநாதர் (the Lord of the world), an image representing *Krishna*, said to have been first made by *Vishwakarma* the architect of the gods, but being disturbed in his labours by a certain king, left the god unfinished, without arms or legs. In spite of this deformity, this hideous idol at Pooree on the coast of Orissa, ■ celebrated and worshipped by thousands of pilgrims. Since the withdrawal of Government patronage he does not fare so well as he used to do.

*Janma, jēma, birth.*

*Janmadātra, jēma dātra, transmigration, prior or posterior.*

*Jaina, jēna, a professor of Jainism, a heterodox sect amongst the Hindus, not differing much from Bouddhism. The latter deny the existence of the Supreme Being, the Jainas admit of one, but deny his power and interference in the regulation of the Universe, and pay their devotion to divine objects of their own creation, viz. the 24 beatified Sages or Tirthankars. They maintain the supremacy of certain religious pontiffs over the gods of the Hindus, deny the divine authority of the Vedas, and nominally disregard distinctions of caste. They say that the world is eternal, and that there is no deity distinct from the world, and that meditation, and renunciation of the world, will exalt man to the highest state of bliss (*Nirvana*). They inculcate five duties, viz. :—*

1. Mercy to all living creatures.
2. Almsgiving.
3. Venerating sages.
4. Confession of sins, and
5. Fasting.

*They prohibit five sins, viz. :—*

1. Killing.
2. Lying.
3. Stealing.
4. Adultery, and
5. Worldly mindedness.

Abstinence from killing is the chief part of their system. A *Jaina* must overcome\* the eight great crimes, viz., eating at night, eating the fruit of trees that give milk, slaying an animal, tasting honey or flesh, taking the wealth of others, taking by force a married woman, eating flour, butter or cheese, and worshipping the gods of other religions.

They admit the images of the gods of the Védantic religion into their temples and it is said worship them to a certain extent. Their priests are called *Yatis* or *Jatis*, and the laity are termed *Surarakas*. The novitiate of the *Jatis* is passed with a *Guru* or *Teacher* and they are then his *Chelas* or disciples.

"The Jainas are called *Syadvādīs*, assertors of probabilities, or of what may be. These usually form seven categories, or 1. a

\* Hence their name, from *Ji*, to conquer.

thing is; 2. it is not; 3. it is, and it is not; 4. it is not definable; 5. it is, but is not definable; 6. it is not, neither is it definable; 7. it is, and it is not, and is not definable. Hence the Jainas are termed Saptavādis assertors and oppugners of seven propositions."—*V. Purana*, 339.

They have a temple at Kāñchipuram; and are numerous in the western parts of India.—See *Wilson's Sketch of Hindu Sects*.

Jati, ஜாதி (from *jan*, to be born), caste, sex, class, tribe, race. There are four principal castes, viz. Brahmins, பிராமணர்; Rāhetryas, சத்திரியர்; Vysias, வைசியர்; Sudras, சூத்திரர்.—See *Dirija*.

Janaka, ஜனகர், the father of Sita, the wife of Rama-Chandra.

Jangam, ஜங்கம், a sect among the Saivas who wear and worship the *Lingum*. They are the followers of Basava a reformer. He condemned a great portion of the Brahminical observances as well as caste, and endeavoured to raise men and women to their proper station in society. The creed he taught was summed up in three words, *Guru, Linga, Jangam*, i. e., veneration for the *Teacher*, love for the *god*, and benevolence towards fellow worshippers. They bury their dead.

Japa, ஜபம், muttering prayers, repeating inaudibly passages from the Vedas.—See *Rotter's Tamil Dicty*. II. 364. *Editor's Remarks*.

Jiva, ஜீவன், individuated spirit, that which pervades the members of the body, and is the cause of life or motion, animated being. *Jivatma* (ஜீவாத்மா), is the sentient soul, the emanation of the deity, which is incorporated with the animal body. It is opposed to the abstract state of the soul *Paramatma*, in which, by meditating upon its own divine nature and origin, the spirit is set at liberty from human feelings and passions.

வேசப்தாவகைதவின் இவர்களுள், தன்னைப்பயிப்பாத அறிவே அஞ்ஞானம், தத்துவபேதத்தெரியாமல் மறைத்தது சூலகானம், விஷய பதார்த்தங்களை கவதத்தாஞ்செய்தல் விடபீசபம், பிரமமொன்றெனப் பத பரோட்சஞ்ஞானம், அத்தப்பிரமத்தானென்பதே அபரோட்சஞ்ஞானம், அந்த ஞானத்தால் அக்கம் போனதே சோகநிவிர்ந்தி, அந்தத் துக்க நிவிர்ந்தியால் வந்த சூதந்தமே தடையற்ற சூதந்தம்.

*Living things*, ஜீவராசி, are classed into *Jivoga*, viviparous, as man and quadrupeds; *Andaja*, oviparous as birds and insects; and *Udbhija*, germiniparous, as vermin and vegetables. They are also



classed into *காசுதர்*, spiritual intelligences; *மனிதர்*, men; *விலங்கு*, quadrupeds; *பறவை*, birds; *நீர்வாழ்வன*, aquatics; *ஊர்வன*, reptiles; *தாவரம்*, vegetables, “*மக்கடேவர்*”

*Jyāna* or *Nyāna*, *ஞானம்*, “Knowledge in general; knowledge of a specific and religious kind, that which is derived from meditation, and the study of philosophy, which teaches man the divine nature and origin of his immaterial part, with the unreality of corporeal enjoyments or worldly forms, and which separating him during life from terrestrial objects, secures him after death, a final emancipation from existence, and re-union with the universal spirit.”—*Wilson's Sanscrit Dicty.*

*Jyāni*, *ஞானி*, a sage, a prophet, and uninspired teacher, a philosopher.

*ஞானசரீரம்*, the spiritual body.

*ஞானசொருபம்*, the spiritual form or image, invisible to the mortal eye.

*ஞானமार्கம்*, the path of wisdom, the true way.

*Kailāsa*, *கைலாசம்*, The fabulous residence of *Kubera*, and favourite haunt or Heaven of Siva; it is supposed to be amongst the Himalaya mountains.

*Kaiwalya*, *கைவல்யம்*, abstraction or spiritual insulation, singleness, beatitude, eternal emancipation. There is a book in Tamil by this name, setting forth a modified Vedantism. The following two passages in it are worth knowing.

இத்தச்சிவனும் வரும்புகை யெல்லாமின் செயலல்லாம  
வந்தத்தேவனும் வரும்ென்றமுடர்கன் னதோகதியடைவார்க  
னீத்தச்சிவனும் வரும்புகை யெல்லாமின் செயலல்லாம  
வந்தத்தேவனும் வந்தெனினிவெனியே யமலவீடடை வாநே.

The ignorant who assert that lusts and other six sinful passions, peculiar to humanity, proceed not from one's self, but from the deity, will be cast into hell; but the wise who ascribe the sinful passions of humanity to themselves, and not to the deity, will obtain a glorious heaven.

தன்மெய்யையனோ யெல்லவர்க்கத்தேவ தாயகன்பொதுவானுநீ,  
இவ்வாவாநுவித்தஞ் செவொடுகோபித்தஞ் செய்வதே னென்று  
யெந்,

ருவவுமைத்தனாத் தந்ததெனந் செட்டனாக் குவித்த துட்ட  
காக்காய் வன்,

கனகனவல்லியதச் செய்ந்தனட்டும் கருணயென்றறிவாயே.

O thou true and faithful Lord ! should you ask ; " If God be the common Lord of all, how is it he bestows his favours [partially] on some, and manifests his wrath on others ?" [God] acts as a father who favours the good, and punishes the wicked, in order that the sons to whom his love extends may be brought into the right paths pointed out by the Sastras. Know therefore, that even the punishment of the wicked is [a mark of the Divine] benevolence.

Kāla, काल, time, consisting of past, present and future. One of the conditions of Vishnu. It is regarded as an independent cause : *επος*, was also one of the first generated agents in creation according to the Orphic Theogony. — See *Yuga*.

Kālākūi, कालकूट, the devouring flames destined to burn up the world. The final fire.

Kālī, काली, the wife of Siva, in her destroying character of Time. She is represented as black, with four hands ; in one she holds a sword, in another a human head, the third points downward indicating destruction, and the fourth is raised upwards in allusion to a future regeneration of nature by a new creation. Kali is the goddess of cemeteries, where she dances surrounded by ghosts and goblins. Sanguinary sacrifices are offered to her.

Kali-yuga, कलियुग, the fourth age of the world ; the iron age, or that of vice ; the commencement of which is placed 3,101 years B. C. ; so that in A. D. 1852, the *Kali* year is 4953 ; and the number of its years is 432,000 ; at the expiration of which the world is to be destroyed.

Kalki-avatara — See *Vishnu*.

Kalpa, कल्प, a day and night of Brahma, a period of 4,320,000,000 solar sidereal years or years of mortals, measuring the duration of the world, and the interval of its annihilation." — *Wilson's Sanscrit Dicty*.

Ka'ma, काम, the Hindu Cupid or deity of love. He is represented as the child of Brahma, and also as the illusive offspring of Vishnu and Lakshmi, in their Avatars as Krishna and Rukmani. He is hence called the son of *Maya*. He was once reduced to ashes by Siva, and is therefore called *Ananga*, the bodyless. He is represented as a beautiful youth riding on a parrot with emerald wings. In his hands he holds a bow strung with bees, and five arrows tipped with flowers. His consort is Rati, or affliction.